

AN
ANSWER
TO THE
REMARKS^{3.}
ON THE
SERMONS
OF THE

Reverend Mr. *JAMES SLOSS*,
UPON THE
DOCTRINE of the TRINITY.

By *JAMES SLOSS*, A. M.



LONDON:

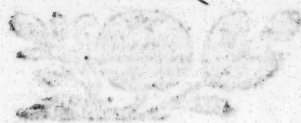
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In a short Time will be Published,

A N A N S W E R,

*To Mr. TAYLOR's Further Defence of the Common
Rights of Christians,
By the same AUTHOR.*



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An ANSWER to the REMARKS, &c.

THE Author of the *Remarks*, if I may be allow'd to call him an Author, mentions some things, which, he says, are a just Ground of Complaint against my Performance. One is, that I expect an implicit Assent to a Set of Phrases, in which I express my main Scheme; but in what Part of the Performance I do this, he leaves to the Reader to guess: for my part I know not where I have done so; and before he can expect an implicit Assent to his Assertion on his bare Word, he must establish a better Reputation of speaking the Truth, than he and the rest of his *Arian* Brethren have hitherto attained.

He also says, I represent those, who explain the important Argument, I am upon, in a different way from my self, as sapping the very Foundations of Religion, which is another Falshood; what I say is *p. 2.* that every Attempt to destroy the Doctrine of the holy Trinity, is a sapping the Foundations of Christianity; which I'm persuaded every true Christian will allow.

He also says, I represent these as Persons, whose Reason is perverted, their Understanding debauched, &c. False again. What I assert, *p. 302.* is, that a Man, whose Reason is so far perverted, and Understanding so far debauched, that he is proof against the over-powering Evidence of the supreme Deity of Christ, discovering it self in his preserving all things, has nothing to hinder him to reject the Evidence for there being any supreme Deity at all, drawn from the same Topic, that things are preserved, and continued in being: Which is very far from saying, that they, who explain the important Argument, I'm upon, in

a different way from me, are perverted in their Understanding, and debauched in their Reason; for Persons may have different ways of explaining that Doctrine, and yet all agree in the Substance of it. Thus does this Author set out in his first Page with three Falshoods in his mouth; a poor Presage of what is to be expected from him in the rest of the Performance.

Another thing, he says, complained of is, that I represent the Doctrine of those, whom I oppose, as *Arianism*, while they disclaim all Regard to *Arius*, and hold none of his peculiar Doctrines. Here he commits a very great Blunder; for I oppose *Arians*, as far as they are *Arians*, and if any Person renounces the peculiar Doctrines of *Arius*, so far I have nothing to do with him. But I not only in my Sermons oppose *Arians*, but also the *Semi-Arians* and *Socinians*, and all *Anti-Trinitarians* in whatever shape. And before I have done with this Author, I shall shew, that he in particular is an *Arian* in the strictest sense. And as to his Insinuation, that I call that *Arianism*, which is not so, he ought to have pointed at some particular Passage in my Sermons, where I have done this: but since he has not, nor can do so, this will be looked upon by every impartial Person, as *injurious* and *abusive*. And indeed he has forfeited his Character too far in the Falshoods, I have detected in his first Page, to expect, that any Person of Candour should depend on his bare Assertion. He also says, I appear sometimes as a *Tritheist*, sometimes as a *Sabellian*, and that one of them I must be. But as he satisfies himself with a mere Assertion of this, without attempting the least Proof of it, I shall content my self with calling this mere Calumny, appealing to my Sermons, and the Judgment of Mankind, whether it can justly be reckoned any thing else.

Page 7. Another thing he complains of is, that I represent some of my Protestant Brethren injuriously, when I say, that some who call themselves Protestants, hold this prevailing Error, big with all manner of Errors, which I represent in these Words, (*viz.*) that

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Let Men believe what they will, provided they be sincere, and not conscious of the Truth of the contrary of what they profess to believe, tho' what they believe should be never so contrary to what is revealed, either by natural, or supernatural Revelation, yet they do not contract any Guilt thereby. The Injury done those, whom he calls Brethren, according to him, lies in this, that I do not take into their Case a faithful Enquiry, and Examination, and a sincere Use of the best Means within a Man's Reach to inform himself : but I think this is fully comprehended in SINCERITY. Yet notwithstanding this is taken into their Case, and let us suppose them indeed so far *sincere*, and so far faithful in enquiring and examining, and using the best Means, that are within their Reach to inform themselves ; and yet, after all mistake the Rule and Law, which they are under an Obligation to observe, and do not act in conformity to it ; in that Case, will that SINCERITY, that faithful ENQUIRY, and Examination, that *Use of the best Means within a Man's Reach*, which is consistent with the want of a Conformity to a Law and Rule, the Man lies under an Obligation to observe and live unto, I say, will this excuse his not conforming to such a Law, or Rule, and take away the Guilt of it ? I assert it will not : and I hope, I have also proved it, from Page 13 to Page 20th of the Preface to my Sermons. Nor does the Author of the *Remarks* offer one word to prove the contrary. Here he should have been at some pains to shew, that after Men have faithfully enquired after Truth, and used the best Means that are within their REACH, and yet mistake the Rule, which is the Measure of their Actions, or do not conform to the Law, which they are under an Obligation to observe, that in that Case such a *faithful Enquiry*, or such a Use of the Means, within his Reach, as is consistent with mistaking the Rule, or not observing it, does excuse the Person, thus so far sincere ; and altogether takes away any Guilt, that otherwise might be contracted without such a SINCERITY : If he had done this, he would have spoke to the purpose ; but it seems

his Tutors suggested nothing of this kind to him, and were themselves at a loss in the Case; and therefore we are not to expect any such thing from him.

But tho' they could not help him out here, yet, I think, they might have saved him from falling into that Blunder, he commits in the End of this 7th Page; where he supposes, that a Person's not conforming to the Law, to which he is subject, (for that is the true State of the present Controversy) who has used the best Means in his power for his Information, may be justify'd as innocent and free of Guilt, tho' he does not conform to the Law, to which he is subject, upon the same foot that a Person may be justify'd, who differs from the Sentiments of any private Person, or dissents from the Articles of the Faith of a national Church, established by Law. Now to lead this poor Creature out of this Labyrinth he has involved himself in, and that I may dispel that Mist and Cloud of Dust, he has raised about him here, I shall shew the great Disparity of these two Cases; and so he will be able to see, where he is, and upon what uncertain Ground he stands. As to the last of these Cases, (*viz.*) a Person, who differs in Sentiment from an established Church, or a Church not established by Law, or from any private Person, may be justly vindicated upon the foot of private Judgment; because every Person has a right to private Judgment exclusive of any Society, whether established, or not established by Law, or of any particular Person; because none of these have a right to oblige any Person to a Conformity to their Sentiments farther, than they can make it evident, that their Sentiments and the divine Law are the same; for otherwise their Authority is void and null. And even when they do make it evident, that their Sentiments, or Decrees, are conform to the divine Law, 'tis this Agreeableness to the divine Law, upon which the Obligation to conform to it, as a Rule of Life, or Sentiment, is founded; and not the Authority of any religious Society, or their Rulers: far less the Authority of any particular pri-

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ivate Person. 'Tis true Churches, or their Pastors, have a ministerial Authority to call Persons to a Conformity to the divine Law as a Rule of Life or Sentiment; but they have no Authority to make, or establish any Law, or Rule either of Life or Sentiment, which is not made to their hand by the Lord Jesus Christ, the Head and only King of his Church. But there is a great Difference in the other Case, (*viz.*) when a Person does not conform to the divine Law as a Rule of Life or Sentiment; his Right of private Judgment does not at all exclude the Authority of this; but he is bound in the strictest manner to conform his private Judgment to it; and his Non-conformity to the divine Law or Rule, to which he is subject, infers infinite Guilt, however faithful or unfaithful he has been in the Use of Means of Information. 'Tis true the more unfaithful the higher is the Guilt aggravated; but wherever there is a Transgression of, or a want of Conformity to the divine Law, to which a Person is bound to conform, infinite Guilt is contracted: for the Guilt takes its rise from the want of Conformity to, or Transgression of the Law of God; and 'tis the Aggravations of the Guilt only, that are measured by, and take their Rise from such a Circumstance, as the neglect of the due use of Means of Information within a Man's Power and Reach, and not the Guilt it self.

Page 8th, he tells us, there are other things in my Preface, and with respect to my manner of conducting my Argument in general, against which there lie very just Exceptions; but which however he industriously passes by. But what these are, we are left entirely to guess. And I flatter my self it is much easier for one to hit upon the Reason, why he so industriously passes by these Exceptions, than it is for him to mention them. And when he or his Tutors are able to pitch on these just Exceptions, I hope, I shall be provided sufficiently to answer them.

He tells us farther in this 8th Page, that my asserting, that the Doctrine of the Trinity is of that Consequence

sequence in the Christian Scheme, and so closely connected with the most essential and necessary Principles of our holy Religion, and they have all such an absolute Dependence upon it, that every Attempt to destroy it is a Home-stroke at reveal'd Religion, and a fapping the very Foundations of Christianity; I say, that my asserting this in the Sense, in which I explain it, is the very thing in debate; and therefore, according to him, in that view it is a shameful begging the Question. But here he discovers his Ignorance of what Logicians call begging the Question; which does not consist in laying down a Thesis, which is afterward to be proved by Arguments; which is all I do here: but it lies in proving the Thesis laid down by an Argument, that is only a mere Assertion of the Thesis over again, and carries no other Evidence along with it for its Proof. And unless the Author of the *Remarks* can prove that some of my Arguments for proof of this Thesis have this Defect, as he has not attempted to do, he imputes a begging the Question to me without any Foundation; and discovers such a strong Inclination to find Faults in my Performance, as both hurries him into the greatest Blunders himself, and at the same time betrays the want of that Candor and Charity in him; which those of his Party would fain pretend a value for. But their Actions in a multitude of Instances, both when God and Men call for the Exercise of that valuable Grace, shew, that it is but a vain and empty Pretence.

Page 9th, he finds fault with my representing those as Enemies to Religion, and Adversaries to the Truth, who oppose the Orthodox, or *Athanasian* Scheme; and blames those, who have excluded them from their Christian Communion. But after his usual manner, he does not offer one word of an Argument, why they ought not to reject such, as not being Christians, who do not believe in Christ as EMMANUEL, the true supreme God in our Nature: these two Natures, the Nature of the true supreme God, subsisting after the

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manner as it does in the *Logos*, the second Person of the adorable Trinity: and the Nature of Man, taken into a personal Union therewith, are so essential to the Person of Christ, that, if either of them are taken away, his Person is destroyed; and where there is a Faith in any Person as Mediator, who has not both these Natures, such a Faith does not terminate on Christ; I mean the true Christ in that Case is not believed in, but only some other fictitious and false Christ; that differs as widely from the true Christ as finite does from infinite: such therefore, who deny the true supreme Deity of Christ, are justly excluded Christian Communion, as not being Followers of Christ, (*viz.*) the true Christ, because they believe in a Person, whom they falsely call *Christ*, that differs from him in things essential to the Person of the true Christ: and therefore they are justly deemed Followers of another Person than Christ; that is to say, they are justly reckoned not to be Christians by the Sentence of Excommunication*.

Page 10th, our *Remarker* tells us, that he and those of his way believe, that that which they take to be the true Scripture-Doctrine of the Trinity, meaning the contrary of the *Atbanasian* or Orthodox Scheme, will survive the Efforts of its Enemies, and maintain its place as an essential Article of Faith; and they hope it will continue to the end of time, wherever Christianity obtains in any tolerable measure of Purity, and they wish it may do so. Now if this *Remarker* takes upon him the Character of a Minister of Christ, as it is reported he does, I would put this one Question to him; How he can satisfy his Conscience, in owning those of his Congregation for Christians, and communicating with them as such, who do not maintain and profess their Belief of this essential Doctrine, and Article of Faith, as he believes it to be? *viz.* That in the Unity of the divine Essence there is not a Trinity of divine Persons, and that the Lord Jesus Christ is not the

*See my Prefatory Discourse to the *True Narrative of the Case of Joseph Rawson*, Page 17.

the true and supreme God of the same Substance with the Father ; which is the true Doctrine of the Trinity according to him. And his Meaning, if his Words have any Meaning, can be nothing else, than that he, and the rest of his *Arian* Associates, whom I call my Adversaries, and Adversaries to the Truth, believe that these gross Errors and Heresies, which he and they look upon to be the true Scripture-Doctrine of the Trinity, “ will survive the Efforts of their Enemies, “ and maintain their place as essential Articles of “ Faith upon the foot of Scripture and Reason, *absque* “ *Blasphemia*, as they had done in the first Ages of “ Christianity, till the times of Darkness came on “ apace in the Christian World ; ” which times of Darkness according to him were, when Orthodoxy prevailed in the Christian World universally over *Arianism*: 'Tis these *Arian* Heresies he must mean, that have had a remarkable REVIVAL in these times of a more free and generous Enquiry ; so he calls these times of Error, Libertinism, and Heresy, we live in. In fine, it is these Errors and Heresies he and his Associates hope so earnestly will continue to the end of time, and that they wish so heartily they may. I leave this inconsistent Man to extricate himself out of this, and give a satisfactory Account of it to the World, how he comes to acknowledge those for Christians, whom he confesses to be such as deny an essential Article of the Christian Faith, as all those called the Orthodox, according to him, must be.

Page 11th, he challenges me to shew, what Parts of sacred Scripture my Adversaries have vitiated ; and where and when they have denied the Authority of any Texts, in which the Doctrine of the Trinity is plainly and clearly contained. But since he has the hardy Courage to give a Challenge, without signing it, I do not think, I should suffer in my Reputation and Honour, tho' I should not answer it. But, if this Gentleman did not want either the Eyes, or the Conscience of an impartial Remarker, he would see, that I cite *Socrates*, the Greek Historian, as a proper Evidence supporting

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supporting what I say, when I assert, that the audacious and virulent Malice of the Anti-Trinitarians, against this Doctrine of the Trinity of Persons in the Unity of the divine Essence, discovers it self in nothing more, than in vitiating and denying the authentic Authority of those Texts of Scripture, wherein the Doctrine of the Trinity is most clearly and plainly contained; see for this, Page 18. of my Sermons, where I shew, that the Orthodox, according to *Socrates*, complain'd against the *Arians* for corrupting and vitiating the Text of St. *John's* Epistles: Which, as I said p. 19. of all the Portions of divine Revelation make most against them, and where the Doctrine of Christ's Divinity is most plainly revealed. Now, if they corrupted the Text of *John's* Epistles, then they must of consequence disown the authentic Authority of these genuine Texts, in whose place they substituted their corrupt Vitiations. So that *Socrates*, to a Demonstration, proves that the *Arians* both vitiated and denied the authentic Authority of some Passages of the Text of St. *John's* Epistles*. As to the scurrilous abusive Language, he throws out upon me in the rest of this Page, I shall take no notice of it farther, than to smile to see the weak Man so hardly put to it, that he is forced to make up the miserable Poverty, and Scarcity of Argument he labours under, with the superabundant Redundancy of his Railing.

Page 12. our *Remarker* obliges the World with a Copy of a Letter, said to be Mr. *Platts's*; as far as he is concern'd in it, I have nothing to do with it. *Siquidem contra viventem Tyrannum aliquid moliri viri opus*

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* There is an Instance of this in the very next Verse (8th.) *Thomas Aquinas*, in *Expositione secundæ*, &c. tells us, that *Joachim*, in order to destroy the Sense of the 7th Verse, whereby the Unity of the Essence in the three divine Persons is asserted, alledges a corrupt Reading in the 8th Verse, to prove, that the Unity in the 7th Verse is a Unity of Consent, and not a Unity of Essence. *Nam subditur ibidem, & tres sunt, qui testimonium dant in terra, scilicet Spiritus, Aqua & Sanguis; & in quibusdam libris additur, ET HI TRES UNUM SUNT. Sed hoc in veris Exemplaribus non habetur, sed dicitur esse appositum ab hæreticis Arianis, ad pervertendum Intellectum sanctorum Autoritatis præmissæ, de Unitate Essentiæ trium Personarum.*

opus censeo : functum vero Fato laceffere, cujusvis. But since this *Remarker* takes it under his Protection, and tells us, that what it contains seems agreeable to Truth, I shall shew, that every Sentence in it, not one excepted, is contrary to Truth. The first Sentence is this, that *I have not been able to shew, that any of the ancient Versions ever translated this Verse.* The Falshood of this is abundantly plain from the 5th Page of the Sermons, and the 14, 15, 16, and 17 Pages of the Letters, where I shew, that this Text was cited by *Tertullian*, and *Cyprian*, and consequently must have been in the old *Italic* Version, which was used by them, and which was made in the beginning of Christianity; this our *Remarker* ought to have taken notice of. *Fulgentius* also, see Page 75th of the Letters, cites this Text, and *Cassiodorus* refers to it, and they all used this ancient Version. The *Armenian* Version, which is above a thousand Years old, also has this Text. It must then be a considerable Impudence, or very gross Ignorance in the *Remarker* to say, that it seems agreeable to Truth, that I have not been able to shew, that any of the ancient Versions ever translated this Text in the first six hundred Years: or that the *Latin* Fathers, who mentioned it, did it any otherwise, than as a mystical Interpretation of what is now the eighth Verse. It is also false, what is farther added, that *I have not shew'd, that these Latin Fathers, who mentioned this Verse, did it any otherwise, than as a mystical Interpretation of what is now the 8th Verse:* This will appear from what I say, p. 17, 18, of the Letters, where I shew largely, that neither *Tertullian*, nor *Cyprian*, could have this mystical Sense in their view in citing this Verse; and that that mystical Sense was not known till an hundred and fifty Years after they had cited it, as a part of the sacred Canon. The next Sentence is this, *a Verse, says he, which he has not been able to shew, that any of the ancient Commentators, whether Greek or Latin, who wrote upon this Epistle, ever expounded.* The Falshood of this will not only appear from the Author of the Synopsis of Scripture, who says in his Summary of this first

first Epistle of *John*, τὴν ἐνότητά δὲ τῷ υἱῷ πρὸς τὸν πατέρα
 λέγουσι; which is plainly a Commentary on this Verse,
 in which only this SAMENESS of the Father with the
 Son, is expressly mentioned in all this Epistle. But I
 say, not to insist on this, there is a Work of *Cassio-*
dorus, lately published in *Italy*, from a Manuscript a-
 bove a thousand Years old, which contains brief Re-
 flections on several Books of the New Testament:
 when this Author comes to make his Reflections on
 his first Chapter of *John's* first Epistle, after he had
 commented on some other Verses therein, he expressly
 gives this Paraphrase on this Text, *In cælo autem*, (viz.
consecrantur) *Pater & Filius & Spiritus Sanctus, & hi*
tres unus est DEUS; *Cassiodori Completiones*, p. 125.
Edit. Flor. From which it abundantly appears, how
 false it is, what is here asserted; that none of the an-
 cient Commentators, whether *Greek* or *Latin*, who
 wrote upon this Epistle, ever expounded this Verse.
 It is added farther in the Letter, *a Verse, which the*
present Greek Manuscripts unanimously disclaim, as do
also most of the ancient Latin ones. The Falshood of
 this is so notorious, that I need not insist on the Proof
 of it; seeing both the *Berlin* and *Dublin* Manuscripts
 have this Verse: And it is as notoriously false, that
 most of the antient *Latin* Manuscripts disclaim this
 Text. Again, says he, *a Verse, which the first printed*
Greek and German Editions left out. This is also a
 Falshood, tho' perhaps not so notorious as the rest; for
 the first *Greek* Impression of the New Testament, that
 ever was printed, had this Verse; which was that in
 the *Alcala Polyglott*, printed fifteen hundred and four-
 teen, tho' the whole Work was not published till about
 ten Years after. And tho' *Erasmus* published two E-
 ditions of the New Testament without this Verse, be-
 ing led into that Mistake by some incorrect Manu-
 scripts he had seen; yet upon better Information he
 corrected his Mistake, depending on the Credit of an
 antient *Greek* Manuscript, then extant in *Britain*; and
 in his third Edition inserted this Text as a part of the
 sacred Canon. And whereas some *English* Editions

have this Text printed in a different Character, that is no Impeachment of its Authority; but rather shews the Importance of the Text, and the peculiar Regard that ought to be paid to it, on account of the weighty and momentous Matter it contains; as the Word *LORD* is frequently printed in a different Character in *English* Editions, especially, when the Original is *Jehovah*; not because it is not authentic, or not in the Original; but because of the Importance of the Word: Or rather, as the Publishers of the ancient *English* Editions inform us themselves, this and other Passages in Scripture were printed in a different Character, because the Original is variously read in different Copies, without the least Insinuation, that they suspected the Authority of these Portions of Scripture, tho' printed in a different Character. Lastly, says he, "a Verse, " which the Editors of those *Greek* Copies, which " now have it in them, have not made it appear, that " they ever had any *Greek* Manuscripts by them, " which would justify such an Addition." The Falseness of this appears from what has been already said, that *Erasmus*, who put in this Verse into his third Edition, did it from the Authority of a *Greek* Manuscript, then in *Britain*; which was different from the Manuscript in *Dublin*, because they read the Verse differently. The Falseness of it will farther appear, from what *Erasmus* testifies concerning those, who published the *Spanish* Edition at *Alcala des Henares*, which has this Text, that they inserted this Text upon the Authority of a Manuscript sent from the *Vatican**. And that *Erasmus* was not mistaken in this, seems more than probable, since, as he also testifies, those, who published that Work, had an express Command from Pope *Leo X.* not to vary from that *Vatican* Manuscript; and consequently, since they inserted this Text in their Edition, it must have been in that Manuscript; otherwise they would have so far varied from it, as to add an entire Verse, that was not to be found in it. More-

over,

* *Exemplar ex eadem, ni fallor, Bibliotheca (scil. Vaticana) peti-
tum secuti sunt Hispani. Erasmus in loc.*

over, it may appear to any Person, that will not shut his Eyes on purpose, that he may not see, that the Edition published by *Rob. Stephens*, which also has this Text, was supported with the Authority of several ancient *Greek Manuscripts*, which that learned Man had by him, as *Beza* testifies. *Hunc versum*, says he, *legit Erasmus in Britanno codice, & extat in Complutensi editione, & in nonnullis Stephani veteribus libris. Non convenit tamen in omnibus inter istos codices; nam Britannicus legit sine articulis πατήρ, λόγος, & πνεῦμα, in nostris vero leguntur articuli; & præterea etiam additum erat Sancti Epitheton Spiritui.* *Beza* in loc.

It will also not a little contribute to give satisfaction to any impartial Inquirer, that this Verse was not added to the Canon; but hath Authority enough from *Greek Manuscripts* that it is genuine: if we consider, that *Lorenzo Valla*, a *Roman Nobleman* of great Learning, who lived in the fourteenth Century, had no less than seven *Greek Manuscripts* by him, when he compar'd the vulgar *Latin Version* with the original *Greek*; and, with great Accuracy and Exactness, he marked in his Notes the most minute Difference between the two; and yet he takes no notice of any Difference between the vulgar Version, which has this Text, and any of his *Greek Manuscripts*: so that it seems plain, this Verse was in them also; especially, if we consider, that some of his Manuscripts had this first Epistle of *John*, and consequently they must have had also this Verse in them; otherwise it is hard to account for it, how so remarkable a Difference could well be omitted by him, without making an Observation upon it in his Notes. The Service-Book *Apostolus*, which contains these Portions of the apostolical Epistles, appointed to be read in the *Greek Church*, which, if it is not equivalent to a Manuscript, yet it is a satisfying Proof to any unbiaffed Person, that this Text was reckoned a Part of the sacred Canon by the Church, a thousand Years ago, and above, seeing this very Text is in that Ritual, appointed to be read on *Trinity-Sunday*; and seeing some of the Copies of that Ritual are above a thousand

thousand Years old. The *Muscovite* Church, which is a Branch of the *Greek*, has also always had this Text in their Version; and it is read at the same time, as the *Greek* Church reads it in their Service. Thus we see, how far this Letter is agreeable to Truth, and that every Sentence it contains is a Falshood.

No more remains therefore with respect to it, but that I account for it, why I did not insert it among the other Letters, wrote to me by Mr. *Platts*. And the Reason in short is, that that Letter was never sent to me, during Mr. *Platts*'s Life: It was a considerable time after his Death, before it was brought to me; and I thought, I could not with Honour write against a Person, after he was dead, by answering it; and therefore thought fit neither to publish it, nor any Answer to it. Nor had I at this time taken any notice of it, but suffered the Ashes of the deceased Mr. *Platts* to lie quietly and rest in their Tomb, if the Author of the *Remarks* had not stirr'd in them, and made the Letter his own; and as his it is, I answer it: And I can hardly think, that the *Remarker* is so quite a Stranger to this Reason of my not publishing this Letter, as he pretends.

But I have something farther on this Affair to offer to the Reader, who perhaps will be curious to know how this Letter came to be kept so long from me; and then what moved the *Arians* to help me to it, after Mr. *Platts*'s Death, and so long after it had been design'd for me, even the space of two or three Months; for so long was it after the Date of the Letter, before I received it. And in order to know the true Spring of this Letter's being delivered to me at all, it will be necessary to inform the Reader, that upon Mr. *Platts*'s Death there was a flagrant Report spread thro' this Town, that Mr. *Platts* had renounced the *Arian* Heresy on his Death-bed; and that he had wrote a Letter of Recantation to me, but some of his *Arian* Friends, that were about him, had burnt it. What Truth was in this Report, I do not at all pretend to know; the Author of these *Remarks* knows best, whether

ther he was the Person that burnt that Letter, if any
 such there was, or not. But whatever be in this,
 there is one thing certain, that there was a Letter ad-
 dressed to me from Mr. *Platts*, which the *Arians* in
 this Place had in their hands: And having had cer-
 tain Information of this, I sent to the Person once and
 again, in whose Custody, I understood, it was lodged,
 desiring that he would be so kind as to send me the
 Letter from Mr. *Platts* that he had, which was ad-
 dressed to me. But this he refused to do again and a-
 gain; but own'd, that he had a Letter addressed to
 me from Mr. *Platts*: and if he had not own'd it, I
 could have prov'd it. And I must own, that Person's
 refusing to send me a Letter, that was addressed to me,
 especially considering his Character, in whose hands
 the Letter was, made me a little suspicious, that there
 was something in it, that, the *Arians* thought, would
 be prejudicial to their Interest, if the Contents of it
 should be known. And I did not know, but a Per-
 son, or Party, that could be guilty of so vile a thing,
 as to keep in their hands so violently and unjustly, a
 Letter addressed to another Person, might be guilty
 even of burning it, if they thought it was necessary to
 gain the same ends they propos'd in keeping it up.
 Having sent twice for that Letter, and being as often
 refus'd, the Matter rested, I think, about the space
 of three or four Weeks: When Mr. *Platts* was now
 dead, and the Rumour of his having recanted the *A-*
rian Heresy being much talked of, and particularly
 of his having wrote a Letter of Recantation to me,
 when all of a sudden, without my making any Ap-
 plication to him, the Person, I had sent to so often,
 and who had so often refused to let me have that Let-
 ter of mine, he had in his hands, of himself brings this
 Letter; a part of which the *Remarker* has transcribed
 very exactly indeed: which to me makes it appear,
 that he is not altogether unacquainted with this Affair.
 The Person, who brought it, on delivering of it, told
 me, that the Reason, why he help'd me to it now,
 was, lest I should think, it contain'd something, that
 it

it did not contain. The Meaning of which I took to be, lest I should think, that it was the Letter of Recantation of the *Arian* Heresy, wrote by Mr. *Platts*, which was commonly reported to have been wrote by him to me. I put the Question to him also, why he did not send the Letter to me, when I sent so often to him for the Letter he had of mine before Mr. *Platts*'s Death. His Answer was, that he had express Orders from Mr. *Platts* not to send it to me. From whence I had Reason to look upon that Letter, which he delivered to me, not as a Letter from Mr. *Platts* to me; since I had not received it before his Death, as a Letter from him; but on the contrary, he had given Orders not to deliver it to me. Now if I had printed a Letter of a Person's after his Death, a Letter, which he had ordered to be suppressed, and not to be delivered to the Person to whom it was addressed, in these Circumstances the *Remarker* would not have failed, notwithstanding the great Concern, he would have People believe, he has for the support of my Reputation, to have told me of it; and would doubtless have improved it against me, if I had given such a handle to him. From the whole it appears to any impartial Person, that, if this Letter was suppressed, it was owing to Mr. *Platts*, who ordered it not to be sent to me; or to the *Arians*, who had it in their custody, and never delivered it to me, till after Mr. *Platts*'s Death. The Letters, I printed, were all the Letters, that past between Mr. *Platts* and me, during his Life. And as for any other Letters, pretended to be his, which I had not an opportunity to answer in his Life-time, and which were not delivered to me, till after his Death, and which, I was told, were appointed by the Person, that wrote them, not to be delivered to me, I should have been highly to blame, if I had printed any such Letters, as this Author is highly to blame, in charging me so unjustly with suppressing this Letter. I should be glad to see the *Remarker* capable to vindicate himself as fully from being the Person, that suppressed the Recantation-Letter.

Page 13th, the Author takes notice of a marginal
 note in the last Page of my Book; where I say, there
 is another *Greek* Manuscript, which has this seventh
 Verse in the body of the Text, in the King of *Prus-*
sia's Library at *Berlin*. By adding this marginal Note,
 it seems to insinuate, my Reputation suffers. But
 herein, according to his laudable Custom, we are left
 to guess. He says indeed, that if I had been at the
 pains to consult Mr. *Emlyn's* Reply to Mr. *Martin's*
 Examination, I would have found, that this Manu-
 script is a downright Cheat. But here we must also
 trust his bare Word, or at least we must depend on the
 Authority of Mr. *La Croze*. I am indeed ashamed to
 be engag'd with a Person, that reasons after this fa-
 shion; I blush to see a Man so weak, as to imagine;
 that a Point of this nature can be determined either by
 us, or Mr. *La Croze's* Authority. Such Arguments
 of these cannot fail to disserve his Cause. But as the
Remarker has thought fit to borrow nothing else from
 Mr. *Emlyn's* Reply to Mr. *Martin's* Examination of
 his Answer to his Dissertation on this seventh Verse,
 for proving this Manuscript of *Berlin* to be spurious,
 but some Passages taken from Mr. *La Croze's* Letter,
 and indeed there is nothing else fit to be borrowed, I
 shall examine how far his Authority can justly go in
 determining this Point. And indeed I can hardly see
 all that Fairness and Ingenuity of Temper in Mr. *La*
Croze's Letters, that our *Remarker* boasts so much of.
 It seems very strange to me, says Mr. *La Croze* in
 his Letter, that ever our Manuscript, a Book of no
 Authority, should be alledged in Confirmation of
 a dubious Reading, since I have already discovered
 it to a great many learned Men, and even to the
 learned Mr. *Martin* himself, that this Manuscript,
 tho' much boasted of, and sold by a cunning Cheat
 for an ancient Book, is but a late Transcript from
 the *Polyglot* of the *Complutensian* Edition." Now
 from this Representation given by Mr. *La Croze* in
 this Paragraph of his Letter, one cannot fail to think,
 that Mr. *Martin* had been in the King's Library at
 D Berlin,

Berlin, and that upon the spot Mr. *La Croze* had Co-
RAM shewed to Mr. *Martin* to his Conviction, that
that Manuscript was a Transcript of the *Complutensian*
Edition, by an ocular Inspection into, and a Compa-
rison of the two Books; all which are downright Fal-
shoods. Mr. *Martin* never saw the *Berlin* Manuscript;
he was so far from being convinced, that it was spu-
rious, that he has learnedly wrote in defence of its be-
ing genuine. And I cannot see, that Mr. *La Croze*
could have any other end in writing to his Friend, that
he had shewed, even to Mr. *Martin* himself, that this
Manuscript was but a late Transcript from the Poly-
glot of the *Complutensian* Edition, than to impose up-
on the World, and to make them believe that Mr.
Martin had given up this Manuscript as spurious,
which is a most notorious Falshood; and Mr. *Martin*
himself justly complains of this unfair Treatment, he
met with from Mr. *La Croze*, Page 117, and 121, of
Mr. *Martin's* Genuineness of the Text, &c. demon-
strated.

Mr. *La Croze* also tells us in that Letter, that he,
who has seen the *Complutensian* Copy, has at the same
time seen the *Berlin* Manuscript. This is so plainly
false, that I could mention above twenty various
Readings, wherein the *Berlin* Manuscript differs from
the *Complutensian* Edition, in that one Book of the
Gospel according to *Matthew*; besides those, wherein
it differs from it in other Parts of the New Testa-
ment: and these are such Instances too, as could not
flow from a Mistake of an illiterate Transcriber. I
shall only instance in one, or two, that the Reader
may have a Specimen of the Difference between the
Berlin Manuscript, and the *Complutensian* Edition;
and that he may see, that the one could not be a Tran-
script of the other, as Mr. *La Croze* alledges: *Matth.*
5. 32. the *Complutensian* Edition has ὅτι ὁς ἂν ἀπολύσῃ ;
but the *Berlin* Manuscript has ὅτι πᾶς ὁ ἀπολύων : and
it is so also, in no less than five of *Stephens's* Manu-
scripts; and in the Manuscript of *Montfortius*: so that
one might rather think, that this was copied from
Montfortius,

Montfortius, or *Stephens's* Manuscripts, or from one, from which these were copied, than from that of *Complutensium*. Again, Chapter 15. 22. the *Complutensian* Edition has ἐξαύγασεν αὐτῷ; but the *Berlin* Manuscript has ἐξαῆεν ὀπίσω αὐτῷ; so also has one of *Stephens's*, the *Cambridge*, and some others. From whence it is abundantly plain, that Mr. *La Croze's* Prejudice, against the Authority of this Text, has made him pronounce against the Genuineness of this Manuscript, upon a very superficial Examination. And I am the more confirmed in this, when I reflect upon that Passage in Mr. *La Croze's* Letter to a Gentleman of *Berlin*, then a Student in Divinity at *Utrecht*, with a view to be communicated to Mr. *Martin*; in which he says, in the Year——upon coming to *Berlin*, I went to see the Library; where they shewed me this Manuscript, as being a thousand Years old; after having examined it a moment, I maintain'd that it was modern, and copied from the Edition of the Bible of Cardinal *Ximenes*. This is also observed in the same Letter, from which the *Remarker* transcribes the preceeding Passage; but he carefully omits this, because the World would see from it, that Mr. *La Croze's* Authority is little to be depended on in this Affair, since he was so superficial in Examination. Now if Mr. *La Croze* had not been so sudden in giving his Judgment, concerning the Authenticness, or Spuriousness of this Manuscript; but had examined with that Care, that Mr. *Ravius* had done, who was Keeper of this Library of the King's at *Berlin*, he might with him have observed near to two hundred different Readings only in that one Book of the Gospel according to *Matthew*, wherein the *Berlin* Manuscript differs from the common Editions, and the *Complutensian* Bible. But a moment's Examination is enough, when a Man comes prejudiced, before he examines; nay, no Examination at all in that Case is necessary. And Mr. *La Croze* can pronounce the same hard Sentence against the *Dublin* Manuscript, without seeing it at all, or knowing any thing more about it, but that the shape of the Letters, as he imagines

to have seen them, copied in some Journal, or other, he knows not what, gives him reason to have the same Opinion of this Manuscript, that he has of that of *Berlin*. As to what Mr. *La Croze* says farther, concerning the Whitishness of the Ink, and the Newness of the Parchment of this Manuscript, whereby it appears to him to be so very late a Work ; it is sufficient to demonstrate the Weakness of this, if we consider, that other learned Men, who have seen this Manuscript, can discern no such thing about it. And they have a juster Claim to be believed than Mr. *La Croze* on this head, until it can be proved, that they were under as strong Prejudices to bias them in favour of this Manuscript, as I have proved Mr. *La Croze* to be under against it, on account, that it contains this Text in it of the fifth Chapter of the first Epistle of *John*, seventh Verse. If the Whitishness of the Ink, and the Newness of the Parchment were so very evident, as Mr. *La Croze* pretends, what should have hid all this from *Ravius*, *Spanheim*, *Hendrichius*, *Tellius*, Men of equal, if not superior Learning, some of them to Mr. *La Croze* ; yet none of them could see that in a long Course of Years, in which some of them perus'd this Manuscript, which Mr. *La Croze* could discern in a moment. But I'm apt to think, this is more owing to the Disorder of his Mind thro' Prejudice, than to the Disorder of his Body, or the Weakness of his Eyes, he complains of in his Letter ; that even he saw this Manuscript in a Light so very different from other learned Men.

But our *Remarker* comes forward to the Consideration of the Doctrine, built on this Text ; which is, that in the divine Essence there are three Persons, all on the same Level of Equality in the same divine Character ; all of them equally bearing witness in Heaven. 2^{dly}, That notwithstanding there is a Trinity of Persons in the divine Nature, yet nevertheless the Substance is by no means thereby multiplied ; but it continues still to be one. His *Remark* here is, that I say, the Father, the Word, and the Spirit are Terms, which

which in Scripture denote three sacred divine Persons; and in that they are said to be THREE, this necessarily implies a Distinction of Persons in the Deity: And yet, says he, when I come to explain, what I mean by the word Persons; I do not mean, that they are Persons *strictly* in that Sense of the Word, as it is applied to Men; but however, that it includes in it more than three Names; and implies, that each, possessing the divine Essence after his peculiar manner, thereby becomes a distinct Person; and that these Three, we call Persons in a proper Sense. This he calls talking backward and forward. This, he says, is as much, as to say, that they are three Persons, and distinct Persons, Persons in a proper Sense; yet not strictly Persons, in the Sense of the word Person, as it is applied to Men; that is, says he, they are Persons, and they are not Persons; and yet they are Persons for all that. But how does this *Remarker* prove, that this Consequence flows from these Premises? No, he does not attempt to do that. They are mistaken, who expect to have a Reason from him for every thing he says. His Reasoning runs thus; that, tho' the eternal Three are owned to be Persons in a proper Sense, and distinct Persons, yet if they are not Persons in the Sense that Men and others are Persons, even so as to make them distinct Beings, and to be of a distinct Substance, Nature, and Essence, this is no less, than to say, that they are not Persons at all. The Fallacy of which, lies in this absurd Supposition, that there cannot be a Person in a proper Sense, that is not in all respects a Person, in the same strict Sense, that Men are Persons; that is to say, which is not a Person in such a Sense, as to have a Being or Substance proper to himself, that no other Person shares with him in; and that no other Person is equally possess'd of with himself. This is a most glaring Falshood; and yet it is that, which the *Arian* Scheme is built upon. For we contend, that the three Persons of the Trinity are proper distinct Persons; and yet none of them have a Being and Substance, which is so peculiar to himself, as that

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the other divine Persons are not equally possessed of it, as he is. And it lies upon this Author to prove, or some of his Tutors for him, that the one divine Being, Essence and Substance, with all its essential and necessary Perfections, subsisting in that threefold different manner, as it does in the Father, Son and Holy Ghost, is not capable to constitute these Three, three distinct proper Persons. It lies upon them to prove, that it is essentially necessary to a divine Person to have a Being, Nature, Substance, or Essence, so proper and peculiar to himself, as no other divine Person can share, partake, or be possess'd of that Being, Nature, Substance, or Essence equally with him. And I would have our *Remarker* run over his Authors again, since he has nothing of himself to offer for the Proof of this; and see, if Dr. *Clark*, Mr. *Jackson*, Mr. *Emlyn*, Mr. *Pierce*, or the Author of the *Sober Appeal*, can furnish him with any Arguments for the proof of this; and, under the Conduct of divine Grace, I undertake to answer him. And if they are not able to do this, they will be brought to an absolute Necessity to give up the Cause, and to own, that it is an absurd Definition of a divine Person, which this Author, or any of his Tutors, gives in his 23d Page; one who has a Being and Understanding, a Will and a Power of Action proper to himself, and distinct from others; since it is possible for a divine Person to subsist, who has an Understanding, Will, and Power of Action, individually the same with the Understanding, Will, and Power of Action of the two other divine Persons. For this is the very Point the Controversy turns upon; whether or not the divine Nature, Essence, or Substance, the divine infinite Understanding and Will, and the divine infinite Power of Action, and all other divine Perfections may subsist or not, in three distinct proper Persons, who are all equally possess'd of them; in three, I say, divine Persons so distinct, and in such a Sense proper Persons, that some things, peculiarly belonging to Persons in a proper Sense, may be asser-

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ted of some of them, according to Scripture, that cannot in truth be affirmed of the two others.

But, says the *Remarker*, our Author himself, thro' his whole Performance, uses the word, meaning the word PERSON, not as denoting three Names, Attributes, Modes, or Relations, or the like. Very true, I own, I do so. But, says he, three distinct intelligent Agents. If by this he means, as his Argument requires, that in any part of my Writings I use the word PERSON, as applied to any of the sacred Three, or that in any part of my Writings I speak either of the Father, or of the Son, as he is God, or of the Holy Ghost, as being distinct from one another in their infinite Intelligence, or in their infinite Power of Agency, it is a downright Falshood, and an unrighteous Slander and Calumny. And I call upon this nameless Author to point out, in what Page of any of all my Writings I do so. So far from this, that in all the Performances I have published, I have been particularly cautious on this head; and have carefully shewed, that Father, Son, and Holy Ghost, are one in these, as in all other essential Perfections.

Page 24th, he blames me, for abusing Reason with Epithets. My Words are these; when carnal Reason, Reason falsely so called, thwarteth, and seemeth inconsistent with what is taught us, concerning this Doctrine in Scripture; in that Case we ought to subject our blind, vitiated, corrupted Reason, which indeed is not Reason, but a Pretence to it, to divine Revelation. Here he says, but why must that, which is God's noblest Gift bestowed on Men, as being that, without which all his other Gifts would be of no use to them, be thus abused with Epithets? What! has the Man lost his Senses quite! Is carnal Reason, Reason falsely so called, Reason, as far, as it is blinded, vitiated, and corrupted, which indeed is not Reason, but a Pretence to it; I say, is this the Gift of God, or his noblest Gift bestowed on us? Is this in most, or at all in any Case the Rule, or Measure of our Judgment, or Actions? Or is it not rather the Work of
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the Devil, a Work of the Flesh to be renounced, subdued and mortified? I readily own, that Reason, Reason, that deserves the Name, Reason justly so called, is a noble Gift of God, perhaps the noblest Gift bestowed on Men, except the Gift of his own Son, and the Benefits accompanying him: but, however high an Opinion I have of Reason, I do not agree with what, this Author teaches, in this and the next Paragraph very indistinctly, confounding the Faculty and Power of Reason, with the Principles of Reason; and making sometimes the Power and Faculty the Measure and Standard of Truth; and sometimes the Principles of Reason a Judge; which is very absurd.

I shall therefore endeavour to set this Matter in a clear Light, and shew in what sense Reason is a Judge; and when it is the Standard and Measure of judging. Reason, when it is taken for the Power and Faculty of apprehending, taking up, and conceiving Ideas, and comparing them together, most certainly is that which judges, or passes Sentence in the Mind, concerning the Agreement, or Disagreement of these Ideas, apprehended and compared. It is this Power of the reasonable Mind, that determines, whether they are connected, or disjoined; and that whether these Ideas are such, as are revealed to us by a natural, or supernatural Revelation; and whether the Mind [proceeds] in passing its Sentence concerning these Ideas, their Agreement, or Disagreement upon a natural or supernatural Evidence. In both Cases, I say, it is the reasonable Mind that thus sits the Judge; apprehending, comparing, and determining this Agreement, or Disagreement, and pronouncing the Truth or Falshood of those Propositions set before it. That this may be clearer, I shall give an Example in both Cases. 1st, As to the Case of a Proposition naturally revealed, after the Mind has taken up, and apprehended the Subject and Predicate of the Proposition, then it compares them together; and if it sees Evidence enough, by comparing them immediately together, then it pronounces either that they agree, or disagree, either that

the Proposition is true or false: but if the reasonable Mind has not Evidence enough to lay a Foundation for its Sentence by an immediate Comparison, then it calls in the help of another more clear Idea, that by comparing the other two with this third, it may be better able to pronounce concerning their Agreement or Disagreement: so that in this Case it is the reasonable Mind, that judges and sits passing Sentence. But 2^{dly}, as to the Case of a Proposition reveal'd in a supernatural way, after the Mind has conceived and apprehended the Subject and Predicate, the reasonable Power is entirely at a loss, how to determine concerning their Agreement, or Disagreement in Propositions of that kind, until it call in the help of supernatural Evidence, the first and last, and only Resort of the Mind for Evidence, in order to judge in such kind of Propositions; and this Evidence is the divine *αὐτὸς ἑφ' ἡ*, thus saith the Lord, in which Case, tho' the reasonable Power of judging before was absolutely incapable justly to pronounce Sentence either one way or another, yet upon the Evidence of this Witness, (the only Evidence the Mind can go upon in judging in Propositions of this kind) the judging Power pronounces Sentence according as this infallible Witness declares with all that Clearness and Satisfaction, that it can do in any Case whatsoever. Thus we see that Reason taken for the apprehending, comparing and judging Power of the Soul, is that which passes Sentence in the Mind, concerning the Truth or Falshood of Propositions, whether in a natural, or supernatural way revealed. If the Mind proceeding upon natural Evidence passes Sentence concerning the Truth or Falshood of any Proposition, then it is said to know it scientifically: but if it proceeds upon a supernatural Evidence upon the divine Affirmation, then it is properly said to believe it. But there is another and more ordinary Sense in which the word *Reason* is taken, which is this; for the most part it denotes the Principles of Reason, those Maxims and Truths, that are discoverable and known by the Light of Nature; as for instance, when

one says this or the other thing is contrary to Reason, the Meaning is not, that it is contrary to the judging Power of the Mind; for it may be agreeable to this, when it passes Sentence without, or contrary to Evidence, even when it is contrary to the Principles and Maxims of Reason: but the Meaning is, that it is contrary to and inconsistent with some known Principle, or Maxim known by the Light of Nature. Now Reason taken for the Principles and Maxims of Reason is very different from that judging Power, that passes Sentence in the Mind; it is only the Evidence, that the judging Power proceeds upon, when it judges. 'Tis true, taken in this Sense, it may, and ought to be called the Measure and Standard of natural Truth: but it is far from being the Standard or Measure of reveal'd Truth. And therefore this Author blunders, and shews, that he is not Master of the Subject, that he is treating of, when he says, that the Power of Reason may not be the Standard of all Truth; for Reason, as it is a Power and Faculty of the Mind, is the Measure and Standard of no Truth whatsoever. It must then be very flat to say, as he does Page 25, it may possibly not be the Standard of all Truth, since this supposes it to be the Measure and Standard of some Truth. Reason indeed taken for the Principles and Maxims of Reason may, and ought to be looked upon to be the Standard and Measure of natural Truth, as I hinted already. But the thing, that this Author seems to aim at, if he would speak up, is, that he would have Reason taken in this Sense to be the Standard, not only of natural, but even of reveal'd TRUTHS; which is a gross and wide Mistake. For Reason denoting and signifying the Principles and Maxims of natural Reason, is neither the Judge in determining the Truth of any Proposition, nor the Evidence, Measure, Standard, or Rule, that the Mind goes by, when it judges of the Truth of supernatural Propositions: it is only the Evidence, Standard, or Rule, that it goes by, when it judges of natural Propositions; and thus, saith the Lord, is the sole

sole Standard, Measure, Rule and Evidence, that it goes by, in determining and judging the Truth, or Falseness of Propositions, revealed in a supernatural way. Our *Remarker* then would have talked more distinctly, if he had borrowed this Distinction from some body, as he does the Maxim from me, he speaks of in this Page ; for his being ignorant of it makes him speak on this Subject, as if he neither knew the sense, that the word Reason is taken in, nor the Use that Reason serves in Matters of REVELATION.

Page 26 and 27, he pretends a great Regard for the divine Revelation ; but this is common enough with those in his way, when they have a Design to lead to Error, that they may so much the more easily impose upon the Unwary. And they learn this Lesson from a bad Master ; when he would most effectually lead deluded Sinners from the true Sense of the Scripture, he pretends Scripture for his Delusions. And here this Author would impose upon some Mens Weakness, and make them believe, that because it is not in so many words said in Scripture, that the Father, Son, and Spirit are one God, the same in Substance, equal in Power and Glory, that therefore it is not a Truth of God, and an essential Article of the Christian Faith. *Does he turn us, says he, to any Passage of Scripture, where this is said in so many words ? Does he turn us to any Place, or Places, where this is expressly said ?* So that, according to him, no Truth can be counted an important and a necessary Truth, but what is reveal'd in those express Words in Scripture, that Men deliver the Truth in. This at bottom is to impeach the manner of God's revealing his Mind to Mankind ; and it shews the dreadful Obstinacy of Sinners Hearts against the Truths of God, and their Aversion to receive them, that they require and demand, that God should gratify them, in that particular way of revealing his Mind to Mankind, that suits them, and that they like best ; they will have him to say in such and such Phrases in so many Words, and no more, nor no fewer,

and Thus and Thus expressly, or they will give no credit to him. It is not enough, that he reveal his Mind clearly and plainly, concerning important Doctrines, so as that the meanest Capacity, divested of Prejudices, may understand it: it is not enough, that he reveal his Mind concerning a necessary Article of Faith in such a manner, as is most fit to be a Standard of that necessary Truth to all Ages; and in such a way, as all succeeding Ages may understand it clearly and fully, after they have laid aside those things, that obstruct the Knowledge of God's Will. He must indulge them in this; and give them an express Revelation from Heaven in so many Words, as that Article contains, which, in the Age they live, is proposed to them to be believed, as a necessary Article of their Faith: or otherwise they reckon themselves not bound to believe it; tho' it had never so clear and just a Foundation in the general Canon, or in the original Text, which was design'd to be the universal Standard of Faith for all Ages and Nations. Here I would have it carefully observed, that there is a necessity many times in different Ages to express an Article of Faith, which in Substance is the same, in a very different manner; that the Expressions in the Article may be suitably adapted not only to signify a Sense, and carry in them a Meaning contrary to the particular Error, that is opposite to the Truth, contain'd in the Article; but particularly that it may be suitably adapted to carry in it a Sense, and in a distinct way to express the Truth, in a manner directly opposite to the Turn, that the contrary Error takes in any particular Age, and Period of the Church. For such is the Subtilty of Satan, when he finds it hard to make an Error take in one shape, he employs his Instruments and Agents to throw it into another, that is most apt to take, according to the Humour of the present Age. Now whatever the fundamental Error may be, that in any Age may be broached; and whatever may be the shape, that that Error may be thrown into, it may be easily discerned by any honest Mind, that that Error is contrary to Scripture,

Scripture, and the general Canon, and original Rule, laid down in the Word; and in any Age that Rule is sufficient to discover the Crookedness of the Error, into whatever shape it may be thrown. Yet the divine Wisdom thought fit, not to give a Revelation in every Age, that in so many express Words condemn every Error, whether fundamental or not, in every shape, that it may be thrown into by the Subtily of Satan: the Streightness of the Rule laid down in the Word is enough to a reasonable Being to discover all the Curves of various Shapes, that any Error can possibly be thrown into by Satan and his Instruments. So that it would be quite in vain to give a Revelation in every Age, such as in so many express Words, and in the same Language too, should point out particularly the various Curves, and crooked Meanders of Error in every Age and Nation. One streight Rule laid to them all by the help of Grace, and a due Exercise of the natural Light, God has given to Men, under the Influence of this Grace, serves all the Purposes that could be obtained by such a Revelation.

In these Pages also he complains, that I and others of my way look upon the Doctrine of the Trinity, as we explain it, to be a Doctrine of high Importance; notwithstanding it is only, as we own, drawn from the Scripture by Consequence. Where he seems not only to insinuate, but expressly to affirm, that those Propositions, that are only drawn by Consequence, cannot be of any high Importance; and be bound upon all Men as Articles of Faith. The Design of this is plainly to insinuate, and to deceive People into a Persuasion, that *Arianism* is a harmless thing; and the Denial of the true and supreme Deity of our Saviour, is of no great importance: and all this they endeavour to prove from this, that this is a Doctrine deduced by Consequence. But the Falseness of this Reasoning will appear, if we consider, that the first Principle of all manner of Religion, whether natural or supernatural, is deduced by Consequence: And therefore it can be no Proof of an Article's being of little consequence, that

that we come to the knowledge of it by Inference, Reasoning, and Argumentation. No Man can prove the Being and Existence of the Supreme Being, but by Inference and Argumentation: and therefore, since the first Principle, and most essential, and fundamental Article of all Religion, is known that way, it is but a weak and lame Argument to prove a Doctrine not to be fundamental, because it is discovered and known by Deduction and Inference. But here they farther object, that this Doctrine of the supreme Deity of Jesus Christ, is but drawn by remote Consequence; and therefore is not, nor cannot be of high importance. To which I answer, that the Truth of the supreme Deity of Jesus Christ is drawn by as near a Consequence from his being the Creator of all things, (*John* 1. 3.) as that fundamental Doctrine of all Religion, that there is a supreme Being at all, does flow from the Dependence of all things upon him by Creation. And if the meanest Capacity is able to comprehend, that there is, and must be a supreme Being, because all things were created by him, and depend upon him, it may with the same ease discern, and comprehend, that Jesus Christ is, and must be that same supreme God: the Consequence is no wider, nor no remoter in one Case than the other. And tho' private Christians, or Bodies of Christians, met in Synods and Councils, have no Authority to oblige others to believe any thing as a Truth, whether they discern, that it flows by a just Consequence, or not; and see it to be a Truth, or not, merely because they say, it is a Truth; yet their saying, it is a Truth, and proposing and holding it forth as such, does not make it a Falshood, or loose our Obligation to receive it as a Truth. Which yet, one would think, the Libertines of this day did indeed believe; because they set themselves so much to deny every thing, that has been formerly believed by the largest Bodies of Christians, Synods and Councils; as if the Determination of Councils turn'd a Truth to a Falshood, and altered the nature of the thing. But

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most certainly, whatever be the particular Explication of any Person, or any Church, Synod, or Council, concerning any Doctrine, if such Explication accords with the Scripture, and carries nothing in it, but the Doctrine contained in the Word, such Doctrine held forth by any Person, or Church, being conform to the Word, is binding on the Conscience; and ought to be believed, tho' it should have been of never so long standing in the Church: and the contrary Error, tho' it be recommended with the advantage of Novelty, is yet for all that to be rejected. Moreover, if the Doctrine, which is explain'd by any Person, or Church, in a way conform to the Scriptures, be a fundamental Doctrine, they are most certainly Hereticks, who do not receive it. Nor will the Prevalency of such fundamental Error, or the Multitude of those, that embrace it, excuse, or vindicate them from that Charge. Finally, if the particular Error be the Denial of the true, proper, and supreme Deity of the Lord Jesus Christ, and that he is not the same, but a different Substance from the Father, such, who embrace that Error, are *Arians*; whether they like the Name, or not; and whether they embrace it on *Arius's* Authority or not. Let them pretend never so much to take their erroneous Sentiments on that Point from the Bible, and not from *Arius*; yet, since it is his Doctrine, and that which hath no Foundation in the Word, they are justly ranked among his Followers, and called by his Name. And it is exceeding ridiculous for the *Arians* of this day to renounce *Arius's* Name, while they maintain his Doctrine; and pretend not to be *Arians*, because they do not believe *Arius's* Doctrine upon his Authority. Would they alter the common Use of Language and Speech? *Calvinists* no more maintain the Doctrines of the Gospel, which the great Mr. Calvin so strenuously defended against *Atheists*, *Deists*, *Arians*, *Papists*, and other heretical and erroneous Persons, upon his Authority; or because he maintain'd these Doctrines, than *Arians* maintain the Doctrines of *Arius* upon his Authority, or because he maintained them:

them : yet the *Calvinists* patiently bear their being called so; nay they glory and triumph in it, that so great a Champion for the Truths of the Gospel was raised up at the Reformation; and are not ashamed of his Name, more than they are of his Doctrine. And, if the *Arians* are ashamed of the Name of *Arius*, let them renounce his Blasphemies, and heretical Doctrines, otherwise they are like to bear his Name. It is fit a Spade should be called a Spade.

I had alledged for proof of a Plurality of Persons in the divine Essence these following Scriptures, *Gen. 1. 26.—3. 22.—11. 7.* Here the *Remarker* owns, that the Father is addressing himself to his own Son, Page 29. But, says he, how does this prove, that this Person, or these Persons, here spoken to, are equal with the Father in all divine Perfections and Glory. If the *Remarker* had been ingenuous and honest in his *Remarks*, he might easily have seen, from what I say Page 94 of my Sermons, that that Phrase, *Let us make Man*, cannot be understood of the Angels; and none can be understood by it, as addressed to, but those, who are capable of the Work of Creation, to wit, the Son and Holy Ghost: and therefore, since these two Persons are capable of that Work of Creation, which is a Work peculiar to supreme Deity, and since that Work is ascribed to them both in several Places of Scripture, as I have proved largely, and since they are addressed there in these Texts mentioned, as Co-workers with the Father in the Work of Creation, it follows to a Demonstration, that these Persons are equal with the Father, on account of their being each of them Creator; and, if Creator, then possess'd of all divine Perfections, and consequently equal with the Father. But, says he, the Psalmist plainly ascribes the commanding Part in the Creation to the Father, *Psalms 148. 5.* and he should have added, to the Father only, exclusive of the Son and Holy Ghost, in order to make his Argument good. This indeed he insinuates, when he says farther; and if that belonged *only to him*, to wit, the commanding Part in the Precept; how

how do the Places alledged, and the Form of Language, used in them, prove three Persons in the divine Essence, all in the same Level of Equality, all in the same divine Character? But is it not astonishing Impudence in this Man to assert, or insinuate with so much Assurance, that the commanding Part in the Creation is in that Psalm so ascribed to JEHOVAH the Father, as to exclude JEHOVAH the Son? Can he, or any of the *Arians*, alledge any Proof for this? Does he think, that I would overlook this Failing in his Argument; and take it for granted, that that Psalm is speaking of JEHOVAH the Father, exclusive of JEHOVAH the Son, and JEHOVAH the Holy Ghost? No, the Praise ascribed to JEHOVAH therein belongs equally to each of the Three.

Again, from Psalm 110, I prove a Plurality of Persons in the Unity of the divine Essence; where it is said, *The Lord said to my Lord, sit thou on my Right-hand, till I make thine Enemies thy Footstool.* How, says the *Remarker*, does this prove the supreme Godhead of him, who is thus exalted by another? Answer, because he is *David's* Lord, therefore he is the most high God. And his being exalted by another, as he is Mediator, does not detract from his essential Glory, as he is the supreme God, the same supreme God with the Father. See the full Proof of this, Page 96th of my Sermons.

The same Answer will serve to that Objection against the supreme Deity of Christ, founded on the 45th Psalm, 6 and 7 Verses. For, tho' the Father is said in that Psalm to be his God, yet it is in respect only of his human Nature; as is more fully cleared, Page 98th of my Sermons.

Again, says the *Remarker*, is he the supreme God, who is worshipped by the Authority, and at the Command of another? Here I would ask the *Remarker*, if the Father's being worshipped by the Authority, and at the Command of the Son, makes him not to be the supreme God? And I hope, he will not have the impudence to say, that the Son hath not Authority to

command us to worship the Father. Doubtless both the Father and the Son have each of them a Right to supreme divine Worship, as being both of them possess'd of supreme divine Excellencies: but the Father's commanding the Son to be worshipp'd with the same supreme divine Worship, with which he is worshipp'd himself, no more degrades him from his supreme Deity; than the Son's commanding the Father to be worshipp'd with supreme divine Worship, degrades him from his supreme Divinity. They are both on a level in this respect, as they are in all other respects as to their essential Glory.

Page 30th, as to what I say in respect of the Faith, Hope, and Trust, which we are to repose in Christ, he asks; how does this infer, that he is the supreme God? He might have seen the Answer to this in Page 101 of my Sermons, if he had been willing to remark it; where I shew, that the Blessing is entailed only on those, who trust in Jehovah; and they are denounced cursed, whose Heart departs from him; and if Jehovah only is to be trusted in, I think, the Consequence is easy; that the supreme God only is to be trusted in: and if we are commanded to trust in Christ, as I there prove we are, and in Pages 324 and 327 of my Sermons; it follows as clear as Noon-day, that Jesus Christ is Jehovah, the supreme God. Now the *Remarker* ought to have offered something to shew the Absurdity of this Consequence. But seeing in his usual way, he contents himself merely to tell us, that we may trust him for Life, without supposing him to be the supreme God; I conclude, he has nothing to offer to support what he affirms. It might have been expected, he would have shew'd, that it was consistent with the Perfections of the Father to send one, who was not by Nature God, the true and supreme God, to be the Object of Sinners Trust; since the Weight of my Argument lies in this, that it was inconsistent with the Perfections of the Father to employ one as Mediator, and consequently the Object of Sinners Trust; who is not God, the supreme God, as well as Man; because

because that would be to transfer the highest Act of supreme divine Worship, as the Act of Faith and Trust is, to one, who is not the supreme God, contrary to what God has declared himself, *that his Glory he will not give to another.*

Page 31st, upon the various Texts, I adduce, in order to prove the Unity of the divine Essence, and that there is but one God only, he has this *Remark*; that in them all there's no hint, that this one God is more than one Person. Now let us suppose this to be true; what follows from hence? Sure no more than this, (*viz.*) that these Texts of Scripture, that are adduced to prove the Unity of the divine Essence, do not directly prove a Plurality of Persons in that Essence. Very true, nor did I ever adduce them for any other purpose; but only to prove the Unity of the Essence: but it does not therefore follow, because those Texts, which I adduced for the Proof of the Unity of the divine Essence, do not directly prove the Plurality of the divine Persons, that therefore other Texts, which I adduced to prove the Plurality of divine Persons, do not prove that Point. It is exceedingly weak in this Man to reason after this manner. Why should he expect, that Texts, advanced for no other end, but to prove the Unity of the Essence, should contain in them a Proof also of the Plurality of Persons? It is enough, that they sufficiently prove the Point they were advanced to prove. But, says he, that one God, this only true God, is all along spoken of as one Person. To this I answer, that when any of the particular Persons of the Trinity in any Text is said to be the one God, or only true God, that particular Person is spoken of, as one Person only, whether it be the Father, Son, or Holy Ghost: but that does not hinder, but the Term one God, and only true God, may be affirmed of several Persons. And I have proved in many Places, that both the Father, and the Son, and Holy Ghost, is this one only true God; and that that Worship is ascribed to each of them, and those Works were performed by them,

which proves each of them to be this one only true God. Nor does it at all contradict this, that when any of the Persons is said to be the true God, that Person is spoken of as one Person only; for so it ought to be, when either the Father, or the Son, or Holy Ghost, say of themselves, they are the true God, each of them may say, I am the only true God; and yet for all that the other two are no less that same only true God also.

When I cite 1 Cor. 8. 4, 5, 6. *There is no other God but one; for tho' there be, that are called Gods, whether in Heaven, or in Earth, as there be Gods many, and Lords many; but to us there is one God:* Here he finds fault with me, that in the Citation, I stop at these words, *one God*, and do not cite also the following words of the Verse. A small share of Sagacity might have discovered to this Gentleman the Reason, why I stop at these words, *one God*, because I am there proving the Unity of the divine Essence; and therefore the following words would have been impertinently cited. But I can assure him, I did not omit the rest of the Verse for any other Reason; for I think, they are very useful in proving a very important Point, (*viz.*) that the Lord Jesus Christ is the same true God with the Father; and when I have occasion to prove that Point, among other Texts I adduce the following words of this Verse, *To us there is one Lord Jesus Christ, by whom are all things, and we by him.* Will the Remarker say, that to us Christians there is but one Lord, *viz.* the second Person Jesus Christ, and exclude the Father from being the Christians Lord? I hope, he will not. If he does not then exclude the Father from being the Christian's Lord, notwithstanding the Apostle says expressly to us, *there is — one Lord Jesus Christ*; I would ask him, for what Reason he excludes the Son from being the one God equally, as the Father is, when the Apostle says, *to us there is one God, even the Father?* If the same Form of Speech have an *exclusive* FORCE in the first Part of the Verse;

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Page 32, he endeavours to prove, that in the divine Essence there is but one Person, from *Matth. 19. 17. Why callest thou me good? there is none good, but one εἷς*, says he, one Person. But here he blunders wretchedly; for it is not εἷς πρόσχημα, or εἷς πρόσωπον; but as the Words are expressly read in the Verse, εἷς ὁ θεός, one God, not one Person, as he translates it. And as to the Unity of the divine Essence, we have no Controversy with him, or any Man; nor are the *Trinitarians* at all pinched here in maintaining the Unity of the divine Essence, notwithstanding they hold a Trinity of divine Persons. The above Answer will also serve with respect to all those other Texts, he mentions, where εἷς is translated by him one Person, whereas the Substantive agreeing in each of them to εἷς ἰς θεός, as the Texts themselves abundantly make appear; and besides whom there is no other God; tho' in that Godhead there be three Persons, all on the same Level of Equality, all Sharers of the same divine Nature and Essence. In the end of this Page, the *Remarker* puts on a brisk Air, and tells me, that I and my Friends have been challenged once and again to shew, where, in all the Scriptures, God is spoken of, as including a Plurality of Persons. Sure this Man cannot be ignorant, how many Texts I advance, Page 93 and 94 of my Sermons, which prove that God is spoken of, as including a Plurality of Persons; see *Gen. 1. 26.*—*3. 22.*—*11. 7.* which he ought particularly to have answered, before he had taken the liberty to insinuate, that this has never been shewed. But I take his blustering here to be nothing else, than an impudent Attempt to impose upon the Weakness of those, in whose hands his *Remarks* may fall; who have no Acquaintance with this Controversy, and are ready to take in, and swallow down, without any Examination, whatever is said upon the *Arian* side of the Question: A mean Artifice indeed for one to use, who pretends to be

be a sincere Inquirer after Truth ; however worthy of this Gentleman and his Friends it may be.

Page 34, we are told, that it hath been undeniably proved, that, if there be three equally supreme, I suppose, he means Persons, as his Argument requires, on the same Level of Equality, even, tho' these three are united in the same Substance, there must be three co-ordinate Gods. Now here indeed is the Pinch of the Controversy; and if the *Arians* can prove this, they carry their Point to be sure. But I could never yet see it done, and I despair ever to see it, for the Reason I have given in my Sermons, (*viz.*) in that the divine Nature and Essence is capable of subsisting after a manner, that we cannot comprehend; and does necessarily subsist so: and, since it is revealed, that the divine Perfections and Attributes, essential to the Deity, are ascribed to Three; it is from thence plain to a Demonstration, that there are three, that is three Persons, possess'd of the divine Nature and Essence. But, he says, if I will maintain three distinct Persons, to whom personal Characters, and personal Actions can be applied, all equal, and supreme, on the same Level of Equality; I do of necessity, and in just consequence maintain three supreme Gods. As for that Expression, three supreme Persons on the same Level of Equality, it is by a Trick, common to this *Remarker*, and those of his way, unjustly insinuated to be what I maintain: the Expression is none of mine; and he ought to have cited the Page, where it is to be found, before he charged me with it. What I maintain is, that there are three distinct Persons, to whom personal Actions and Characters are applied all on the same Level of Equality, all equally the same one supreme God, and equally possess'd of the same divine Nature and Essence, and all divine Perfections, essential to the divine Nature: which is far from maintaining three supreme Gods; it is only to maintain three equal Persons in the one supreme Godhead. But, says the *Remarker* from his Authors, no supposed Union of Substance, Nature, or Essence, to which no Actions,

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personal Characters can in any intelligible Sense, or Propriety of Language be applied, can guard against its following, from what I maintain, that there are three supreme co-ordinate Gods. This is the very thing in question; for we affirm, that the Union of the three Persons of the Trinity in one Godhead, or divine Essence, which I have not only supposed, but proved abundantly, secures from *Tritheism*. And yet on the other hand, the subsisting of this one undivided Godhead, and divine Essence, in a different manner in the Father, Son, and Holy Ghost, by which each of these Three are constituted distinct proper Persons, lays a Foundation for personal Actions and Properties being ascribed to this divine Nature and Essence; not indeed abstractly considered, as the *Remarker* absurdly supposes; but considered, as subsisting in the way and after the manner, as it does in the Father, Son, or Holy Ghost: for altho' the divine Nature, Substance, or Essence cannot have personal Actions, or Characters ascribed and applied to it, if it be considered abstractedly from the manner of its Subsistence, some one or other of the ways, as it subsists in the Father, Son, or Holy Ghost; yet when this same divine Nature and Essence is considered, as subsisting in any of the particular ways, as it does in the Father, Son, and Holy Ghost, by which different ways of its Subsistence in them, they are constituted distinct Persons; I say, when the divine Nature and Essence is not considered abstractly; but thus subsisting in a particular manner, personal Characters and personal Actions may very intelligibly be ascribed to it, and in the greatest Propriety of Language may be applied to it.

Page 35th, the *Remarker* introduces one of his Authors telling us, that to suppose one or two more such Persons, or intelligent Agents, equally possessed of the same supreme, absolute, natural, independent Authority and Dominion over all, must of necessity make two, or three supreme Gods; nor, says he, would it make any Alteration in the Case to suppose them united in Essence and Substance. Now this seems to be a very great Blunder

Blunder in the Author of the *Observations on Dr. W—d's second Defence*; for their being united in Substance and Essence, they come thereby to be united in infinite Intelligence, in absolute and supreme Dominion, and in all essential divine Perfections; and therefore all equally the supreme God. But, says he farther, indeed it is a Contradiction in Terms, to suppose more than one Person absolutely supreme, since there can be no Communication of Supremacy at all. But, pray, why can there be no Communication of Supremacy at all, since there can be a Communication of the same Essence and Substance? If that can be communicated, and all the three Persons of the Trinity may partake of it, and be possessed of it in common, (for that is all, that can justly be meant by the Communication of the divine Essence; but to say, that the divine Essence can be communicated, that is, derived, is a downright Contradiction :) they may also, by the same Parity of Reason, be possess'd of Supremacy in common. And they cannot but be so; for to partake of the divine Essence carries in it of consequence, a being possessed of all those Excellencies and Perfections, that in the nature of the thing necessarily accompany the Possession of that Essence, or divine Nature; of which that of absolute and independent Supremacy is ONE.

Again, we have another Citation from *Philal. Cantab.* Page 36th, nothing is plainer, says he, than that if the one God and Father of all is not alone Supreme, that is, the only Person, that is the supreme God, he cannot be at all supreme. Why not, seeing the other two Persons are possessed of the same divine Essence with the Father, and consequently of the same divine Excellencies, whereof Supremacy is one.

Again, Page 36, says he, if two or three Persons are supreme, equal in every thing, it is evident, none of them are supreme in any thing. If this, says he, is not Demonstration, there is no such thing in nature. How this is a Demonstration is not easy to comprehend; I should think, the very reverse is the plainest Demonstration

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Demonstration in nature; for if they be supreme, and equal in every thing, they doubtless are supreme and equal in every thing; or else a thing may be, and not be at the same time. Pray, think again, Mr. *Remarker*, on your plain Demonstration; how can the three Persons of the holy Trinity be each of them the supreme God, as *Philaletes* makes the Supposition, and divine Persons equal in every thing; and those divine Persons at the same time each of them not be supreme in every thing, wherein the divine Supremacy can possibly consist? Methinks, it needs no depth of thought to comprehend such a Demonstration; one may reach it without the help of a Tutor.

Page 37, 38, the *Remarker*, as is common with him, asserts without any Proof, that the Fathers are of his side of the Question. If he had cited any Proof from them, I should have taken notice of it; tho' the Accuracy of their Expressions cannot be defended always, more than some of our modern Divines, who are notwithstanding upon the Orthodox side of the Question. But seeing he agrees with me, Page 39th, that it is not so material, what their Opinion is, as what the Scripture reveals concerning the Doctrine of the Trinity, I shall make it my business, to take particular notice of what, he objects against my Arguments, drawn from thence.

In the same Page he observes, that my Criticism upon the word $\epsilon\nu$, which I translate one Thing, one Being, one Essence, is not just; because this word is used in several Places, where it cannot have that Signification. But here the *Remarker* discovers his weakness and want of Skill in Criticism; for tho', in the Places, he mentions, another Substantive of the Neuter Gender, than $\rho\eta\mu\alpha$ is necessary to be supplied, because of the Sense, yet that does by no means hinder, but that this is the only Substantive, that can be supplied here in this Text: for where it is said, *John* 17. 11. $\omega\tau\iota \epsilon\nu$, that the Disciples of Christ might be one, the Sense requires, that $\sigma\omega\mu\alpha$ should be the Substantive to supply the Ellipsis: so when it is said, *1 Cor.* 3. 8.

he that planteth, and he that watereth, *ἐν εἰς*, the Sense requires, that *ὄργανον* should be supply'd, one Instrument in the hand of God to carry on his Work in the Souls of Men, aiming at the same end : but here the Sense requires, that *πῆμα* should be understood. And tho' Beza thought otherwise, yet his Authority is not a sufficient Argument against the Reason, that I have elsewhere advanced ; because *μαρτύριον* cannot be the Substantive agreeing to *ἐν*, on account of the Variation of the Phrase in the next Verse ; where the Apostle designing to express an Agreement in testimony, he does not say, as in this Verse, *οἱ τρεῖς ἐν εἰς*, but *οἱ τρεῖς ἐκ τοῦ ἐν εἰς* : Here this Gentleman should have accounted for the Variation of the Phrase, if he had a remarking Faculty, because the Strength of my Argument lies here, by some better Method, than telling us, that this is not the Reading, according to some Copies : he should have shew'd, that this Variation of the Phrase is not, nor cannot be the just Reading, in order to make his Argument good against mine. Nor does my Interpretation of *ἐν*, one Being, one Essence, at all disagree to the Context ; for, if the second Person of the Trinity be one Being, and one Essence with the Father, his Testimony, as a distinct Person, must be of equal Veracity with his ; for since he has the same Essence with the Father, he must have that same essential Perfection of divine infallible Veracity with him ; and consequently his Testimony to the Truth of the Christian Religion must go as far ; and therefore Christianity acquires the Authority of another infallible heavenly Witness to attest it ; to prove the Truth of which is the acknowledged Scope of the Place.

Page 42, he endeavours to invalidate my Argument for the supreme Deity of the Son and Holy Ghost, and their being one in Essence with the Father ; and that these three Persons are all on the self-same Level of Equality from the baptismal Charge given to the Disciples to baptize in the Name of the Son, and Holy Ghost, as well as in the Name of the Father. That this is an incontestible Proof of the Equality of the Son and

and Holy Ghost, with the Father, I have proved at large—from Page 115 to 120 of my Sermons, which this Author has not the assurance to contradict; and therefore I hold him as standing convicted of the FORCE of my Arguments. And I must say, it is somewhat strange to see him at a loss to get over an Objection, that has so little in it, as that which he raises here against the Son's and Holy Ghost's being the same supreme God with the Father; (*viz.*) because the Son says, that all Power is given him, &c. which, I think, tho' it infers his having an inferior Character, as Mediator, to the Father; yet it is an undeniable Proof, that he is also possess'd of the same Essence with the Father; and that, as to his essential Character, he is on a level with him; for he could not otherwise be capable of having all Power lodged in him in Heaven and Earth, as Mediator; unless he had a higher Character, and was by Nature and Essence the supreme God. It must be exceeding weak then in this Author to infer, because our Saviour declares, that he voluntarily undertook the Office of Mediator 'twixt God and Man, and in prosecution of the Purposes of Grace, took on him the Form of a Servant, that therefore he has no other or higher Character. It is every whit as weak to infer the Inferiority of the Holy Ghost to the Father, as this Author does, because in prosecution of these same Purposes of Grace, this third Person voluntarily condescends to be sent by the Father and Son, in order to apply the Grace purposed by the Father, and purchased by the Son for Sinners. A small Degree of Sagacity would have served the *Remarker* to apply the Level of Equality both to the Son and Holy Ghost with the Father notwithstanding of this: for this voluntary Condescension in these two Persons does no more detract from their original supreme essential Dignity, than it would have detracted from the Dignity of the Father, if it had appeared fit to the eternal THREE, that he should have condescended to act that part in prosecution of the Purposes of Grace, which either the Son or Holy Ghost

act. And it is owing entirely to this Author's not remarking this sufficiently, that he blunders so much in a thousand Instances. And I should be glad to see some Reason advanced to prove, that the Father could not, without detracting from his original underrived Independency, condescend to act a ministerial Part, as well as the Son and Holy Ghost; if it was otherwise suitable to the Scheme of Life; I say, I should be glad to see this proved by some Arguments: for I assure Mr. R—f—n, I will not take his bare word for it.

Page 45 he tells us, that the Scripture has not said a word of the metaphysical Nature, Essence, or Substance of the Son, and Spirit. This to me sounds the same, as if he had said, that the Scripture has left us entirely at a loss to know, whether the Son and Spirit are the supreme God, the same supreme God with the Father, and of the same Nature, or Essence with him; or whether they are only dependent Creatures, and of a distinct Nature, Substance, or Essence. Here I think, he discovers himself plainly to be in the *Arian* Scheme. Is there a Syllable, says he, meaning, in the Scriptures, of their being united in one common Nature, Substance, or Essence? Will this Man have the impudence after this to disclaim all regard to *Arianus*? and say, he holds none of his peculiar Tenets, as he does Page 6th. Let me assist this Gentleman's second and calmer Thoughts on this head, and ask him, if, when all the divine Perfections and Excellencies of supreme Deity are ascribed to these Persons, the Son and Holy Ghost, it is not from thence clear, as Noon-day, that each of them is possessed of the divine Nature and Essence, which is but one? Can he ever imagine, that these Perfections can subsist without their SUBSTRATUM, the divine Nature, Essence, and Substance? I would also ask him another Question; where does he find it said in the Scripture, that it is essential for the first Person to be unbegotten? If by this he means, that the Term unbegotten is a Property of the Essence, or Substance of the Father, there he falls in-

a Blunder, that all, who have learned the first Principles of Christianity, can easily discern; for any school-Boy can tell him, that the Term unbegotten is a personal Property, not an essential Perfection; for all the essential Perfections are common to all the three Persons; but the personal Properties are peculiar to each.

Page 48th he tells us, that the Name Jehovah may be ascribed to Christ, tho' he neither is a mere Creature, nor the supreme God. First supposing, there is a Medium betwixt these two, which is contrary to all the Principles of Sense and Reason. For he has these express Words; the Name, says he, Jehovah, may be ascribed to him, tho' it were never ascribed to a mere Creature. Again, says he, if the Name Jehovah is ever ascribed to him, which, he says, they have not yet seen clearly proved; yet it is with an evident Distinction 'twixt him and the supreme God. Here the *Remarker* is strangely puzzled. He knows not, whether to own, that the Name Jehovah is ascribed to Christ, or not; but he is resolved, if he does own it, and his Conscience seems to tell him, that he cannot deny it, that he will, right or wrong, assert the Inferiority of the Son, as to his divine Nature to the Father: says he, if ever the Name of Jehovah is ascribed to the Son, it is with an evident Distinction between him and the supreme God. But, pray, Mr. *Remarker*, how can this be, that the Name Jehovah can be given to any, who is not the supreme God? Has not the supreme God said, that *his Glory he will not give to another*. I have told you so much in my Sermons; but you have either wanted too much the Faculty, or Conscience of a *Remarker*, to take notice of it. Let me even for once go into your Absurdity, and suppose with you, that there is a Person *in rerum natura*, that is neither the supreme God, nor a Creature; and at the same time, let me suppose, that which I have clearly proved, and which you seem conscious of the Truth of, that the Name Jehovah is indeed ascribed to Christ; how will you account for the Truth

Truth of that Proposition, that the supreme God's Name is alone Jehovah? It can never be a Truth, unless Christ be that supreme God, seeing that Name is given to Jesus Christ. Let me grant to you, that Christ was indeed the Representative of the invisible God the Father; yet if he is a distinct Person from him, as you own; and not the same God with him, the Glory of the supreme God is given to another; and the supreme God's Name is not alone Jehovah; but others, who are not the supreme God, according to you, both share with him in his Name and in his Glory.

Against my Proof, that Christ is the supreme God, because he is called Jehovah, *Isa.* 40. 3. you object, that it cannot agree to Christ, as the supreme God, because, *Chap.* 3. 1. he is called the Messenger of the Covenant. Here I would remind you again, (for there is no inculcating this Remark upon you) that Christ's being the Messenger of the Covenant, and sustaining that inferior Character is no way inconsistent with his being also the supreme God; considered in another respect, (*viz.*) in respect of his original Character; seeing he is called Jehovah, which could not be his Name, if in some respect he was not the supreme God, (*viz.*) with respect to his divine Nature: unless you could prove, that it is inconsistent with supreme Deity, in order to accomplish the Ends of Redemption, to condescend voluntarily below that Dignity, which a Person, possess'd of supreme Divinity, may justly claim: To suppose which, derogates from that infinite Love of Christ, the second Person of the Godhead, and renders the Salvation of Sinners impracticable; a Thought unworthy of a Christian. Nor does the Father's sending his Messenger before Christ, in the least hinder him to be Jehovah equally, as the Father is; as is farther objected by the *Remarker*, Page 50.

In the same Page, he endeavours to set aside my Proof of the supreme Deity of Christ, from his being called Jehovah, *Isa.* 45. 21, &c. because, *Chap.* 42.

the

The Redeemer is said to be Jehovah's Servant; and
 that he *put his Spirit in him*; that he *was called by him*
Righteousness, &c. All which is consistent enough with
 his being Jehovah in the highest Sense, tho' these
 Texts speak of him as Mediator; which Distinction
 his Author constantly overlooks. And 'tis a pity,
 he had mentioned the 8th Verse of that Chapter, *I am*
Jehovah, and that is my Name, and my Glory I will not
give to another; for that quite overthrows him, since
 that Name, in the forecited Text, is applied to Christ;
 as I have proved by Arguments, that he has not of-
 fered to contradict, Page 181, 182, 183, and 184, of
 my Sermons. It is true, he says against one of my
 Arguments, that Christ was given to be a Light of
 the Gentiles; which again is to be understood of him
 as Mediator. But if he, who thus submitted to be
 given to be a Light of the Gentiles voluntarily, was
 in his original Nature Jehovah, as the Text affirms,
 because it calls him so, he must, notwithstanding of
 that voluntary Submission, be the supreme God. More-
 over, says he, Christ is made our Righteousness. But
 does his being made our Righteousness, as he is the
 constituted Mediator by the Father, hinder him to be
 the supreme God, since he is *Jehovah our Righteous-*
ness? Surely not. Again, he tells us, he is amazed,
 that I should bring that Text, *Philip. 2. 10.* as a Proof,
 that *Isaiah* speaks of Christ in the forecited Text,
 which the Apostle applies to Christ; and the Ground
 of his Amazement, he tells us, is this, that the Apostle
 adds in the next Verse, that *every Tongue shall confess*
Christ to the Glory of God the Father. As if Christ can-
 not be the supreme God, because the Father is glori-
 fied, when Men confess the Son, and pay the same su-
 preme divine Worship to him, as they do to the Fa-
 ther; which is so far from being against his being the
 supreme God, that it is the greatest Proof of it; for
 the Father and the Son possessing the same divine Ex-
 cellencies, and being one in them, tho' they be distinct
 Persons, when any Piece of supreme divine Worship
 is paid to any one of them, these Excellencies and Per-
 fections

fections are glorified, which are common to each. But he thinks, that supreme divine Worship, which is paid to Christ, is paid to him by the Command and Authority of the Father; and that this detracts from the supreme Deity of the Son: which is so far from being an Argument against his supreme Deity, that it is a great Proof of it; for it would be altogether inconsistent with the Honour and Perfections of the Father, to command him to be worshipped as Jehovah, and under that Name, unless he had Perfections and supreme divine Excellencies to answer that Character; and be a Foundation for that Honour, which is consequent on his being owned as Jehovah, and many Knees bowing to him as such. Can it ever be supposed, that the Father would interpose his Authority in such an Affair; or look upon himself glorified, upon supreme divine Worship's being paid to the Son, and his being owned as Jehovah, if he was not truly possessed of the same supreme divine Excellencies and Perfections, as the Father is, and if he was not one with him in Nature and Essence?

In the end of Page 52, he says, is he the supreme God, who is constituted, or appointed Judge by another? Answer, his being constituted Judge, as Mediator, does not hinder his being the supreme God, as to his divine Nature, nor detract from that original Right, which he has, in conjunction with the Father and Holy Ghost, of being the Judge of all the Earth, as being the one God together with them. In the next Page he owns, that the Name Jehovah is applied to Christ, *Isa.* 8. 13. and that the Expressions in the next Verse are expressly applied to Christ, *1 Pet.* 2. 16. But he endeavours to take off the Force of the Proof from them, for the supreme Deity of Christ; because the Apostle says, it is contained in the Scripture, *Behold, I lay in Zion a Corner-Stone.* Hence he infers, that, seeing Christ was appointed and fixed for an Office by the Father, therefore he cannot be the supreme God himself. But here he falls into his common Blunder; because his Ordination to the Office of Mediator does

not

not hinder him, who was thus ordained to an Office, which he voluntarily undertook, to be Jehovah and the supreme God, as to his original Character. And the *Remarker* mistakes where the Force of my Argument lies for the Proof of the supreme Deity of Christ here. It lies not in this, that Christ was laid to be a Corner-stone in *Zion*, tho' his Divinity and supreme Deity might be gathered even from that ; for seeing he was appointed to the Office of Mediator by the Father, he must of consequence have all those necessary Qualifications, that are needful in order to the Execution of so great a Trust ; and therefore must be a Person of infinite Dignity, and truly the most high and supreme God in our Nature. But that which I am here proving the supreme Deity of Christ from in this place is, because he is called Jehovah. And I cited 1 *Pet.* 2. 6. only to shew, that the Person, called Jehovah, *Isa.* 8. 13. is the Lord Jesus Christ ; which, to the *Remarker's* Conviction it proves ; and therefore, seeing he bears the name Jehovah, he must of necessity be the supreme God, as to his highest Character ; whatever inferiour Character he might voluntarily take upon himself in love to Mankind, in suffering himself to be the Corner-stone to be laid in *Zion*. Says the *Remarker*, if it could be shewn, that Christ and the Spirit were the Jehovah, this would prove them one Person with the Father, and establish mere *Sabellianism*. But this is *gratis dictum* : and I would have Mr. *Remarker* to consider, that if there is such a thing as a Possibility, that the Deity can subsist after one manner in Jehovah the Father, in another in Jehovah the Son, and in a third way in Jehovah the Holy Ghost ; then each of the Three may be Jehovah, without any of them being the same Person with the other. And till this Gentleman be able to demonstrate the Impossibility of this, I would have him cautious of imputing *Sabellianism* to those who assert, that the Father, Son, and Holy Ghost are each of them Jehovah.

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Upon

Upon the Proof of the supreme Deity of Christ, I had said, that he is called God expressly by the Apostle *John*; and that too with such Circumstances, as plainly prove, that the word God is there taken in its highest Sense, denoting the supreme God; because it is farther said, *That all things were made by him*. The *Remarker* tells us, that the Expression $\delta\iota\ \alpha\upsilon\tau\omicron\varsigma$ signifies the quite contrary; and it denotes, that the Person, $\delta\iota\ \alpha\upsilon\tau\omicron\varsigma$, by whom all things were made, is only the subordinate ministerial, or instrumental Cause; and he says most impudently, that all, who understand *Greek*, must know this. In answer to this, I refer him to *Rom. 11. 36*, where this very Expression $\delta\iota\ \alpha\upsilon\tau\omicron\varsigma$ is used of the Father. I hope this *Remarker* will not say, that he was only a subordinate ministerial and instrumental Cause in the Work of Creation. I hope the Apostle *Paul* was not guilty of a downright Solecism, when he says of the supreme God, *to whom are all things*, as the final Cause; because all things were $\delta\iota\ \alpha\upsilon\tau\omicron\varsigma$ as the efficient Cause in that fore-cited Text, $\acute{\omicron}\tau\iota\ \epsilon\acute{\chi}\epsilon\iota\ \alpha\upsilon\tau\omicron\varsigma\ \kappa\alpha\iota\ \delta\iota\ \alpha\upsilon\tau\omicron\varsigma\ \kappa\alpha\iota\ \epsilon\iota\varsigma\ \alpha\upsilon\tau\omicron\upsilon\ \tau\alpha\ \pi\alpha\sigma\tau\alpha$, &c. if the Expression $\delta\iota\ \alpha\upsilon\tau\omicron\varsigma$, when applied to the Son, imports his being the instrumental Cause only of all things, by the native Force of the Words, according to the Idiom of the *Greek Language*, I do not see, but they must have that same Force, when they are applied to, and spoken of the Father: But as they cannot have that Force, or Signification, when applied to him; so it is absurd to say, that they import any such thing by their native Force, when they are applied to, or spoken of the Son. And as to that Expression, that the Father created all things $\delta\iota\ \alpha\upsilon\tau\omicron\varsigma$, there is no such Expression in all the word of God, where the Creation of things out of nothing are spoken of, as I have proved at large from page 291, to page 297 of my Sermons, to which I refer; and which this Author ought not to have overlooked; and I believe would not, if he had any thing to reply. What he says concerning the Articles being prefixed to $\theta\epsilon\omicron\upsilon$, God the Father, with whom God the

Son

son was ; and that therefore the Force of that prefixed Article denotes the Absoluteness of his, the Father's Godhead ; whereas the Article's not being prefixed to the Name, denoting the Son, as he insinuates does detract from his supreme Deity, I say, this is foolishly, and has so little force of Argument in it, that the Article is prefixed to *θεος*, the Devil and God of this World, 2 *Cor.* 4. 4. I hope the *Remarker* will not say, that the Force of the prefixed Article in that Text denotes his absolute Godhead ; and yet his Reasoning obliges him to say so. Moreover, says he, his very *λογος*, thus called God in the first Verse, we find called the only begotten of the Father ; which says he, is a Description of him, as having his Original from him. But how is this proved, Mr. *Remarker*, that the Son either has his Original, or is derived from the Father ? His being begotten of the Father imports no such thing, as I have elsewhere fully shewn ; it carries no more in it, that is understood by Mortals, than that the Son subsists after such a manner, which is fittest to be described by his being begotten of the Father ; which is his personal Property, by which he is distinguished from the Father and Holy Ghost : but his being begotten of the Father, no more implies his having his Original, or his being derived from the Father, as to his divine Nature and Essence, than the Father's begetting the Son imports his deriving his Being and Essence from the Son. And whereas he insinuates, that it is absurd, that the Son should be the same individual supreme God with him, with whom he was in the Beginning ; there is no Absurdity in it at all, to say of distinct Persons, that the one was with the other in the Beginning, tho' both these Persons are equally possessed of the self-same individual supreme divine Nature and Essence.

Page 57th, I had proved the supreme Deity of Christ, as being called God in a strict and a proper Sense, from *Psalms* 45. 6. which, I proved, was spoken of God the Son, from *Heb.* 1. 8, 11, 17. He ob-

jects, that the Father is said to be a God unto him. This I have answered at full Length, Page 201 of my Sermons; where I shew, that as to his human Nature, the Father is a God unto him. What he has said, Page 58th, that my Scheme destroys the Unity of God, has been but a little before answered, which I shall not again repeat.

I had proved also the proper and supreme Deity of Christ, from *Colos.* 2. 9, 10. against which he objects, that we shall find, that the word θεότης never signifies the divine Essence, or Substance; and whensoever that is spoken of, το θεῖον is the Term. This is what we refuse, and call for a Proof of; for the word θεότης more emphatically denotes the Nature, Essence, and Substance of the Deity, than either το θεῖον, tho' that also may denote it, tho' not so emphatically, or θεῖος, if the Apostle had used that word, as the smallest Taste of the *Greek* Language will convince. But, says he, if all the Fulness of the Godhead in this Sense, that is, all the divine Essence, Nature and Substance dwell in Christ, what is reserved for the God and Father of Christ? Answer, The God and Father of Christ, who is called his God with respect to his human Nature, and his Father with respect to both his human and divine Natures, in their several different respects, I say, this first Person of the Trinity, notwithstanding that all the Fulness of the Godhead dwells in Christ, has yet for all that all that same Fulness reserved for him, and which dwells in him; not in the same manner indeed, that the Fulness of the Deity dwells in his Son; but in such a manner, as that he is equally possessed of all that same individual Fulness, which dwells in his Son bodily since his Incarnation.

But, says he, it is plain, *St. Paul* speaketh of a Fulness, which Christians might be filled with, as well as Christ. Answer, Nothing is more plain than the contrary; What? Christians filled with all the Fulness of the Godhead? Heaven-daring Blasphemy to say so! And to this he would give countenance from the Original, καὶ ἔσε ἐν αὐτῷ πεπληρωμένοι; which, he says, should

should have been rendered; and ye have been filled by
 him, which is absolutely false; the present Translation
 is just, which all, that are acquainted with the Original,
 know. Says he, filled with what? with the Fulness of
 the Godhead? He answers, as denoting heavenly Gifts;
 and this, he says, is agreeable to what is said, *Ephes.*
 3. 9. *that ye might be filled with all the Fulness of God;*
 which Expression, he says, is nearly alike in Form,
 and, as he believes, exactly so in Sense with this.
 But as the Expressions are different widely in Form,
 so they differ as widely in Sense: for the Fulness of
 God is an Expression of such a Form, as it can admit
 of such a Signification as this, (*viz.*) that Fulness,
scil. of Grace, which was predestinated to Believers by
 God the Father, purchased by God the Son, and ap-
 plied by God the Holy Ghost, in the same manner,
 as the Signification of that Expression, the Grace of
 God may be that Grace, predestinated by God the Fa-
 ther, purchased by God the Son, and applied by God
 the Holy Ghost. But it is not so with an Expression
 of this Form, the **FULNESS OF THE DEITY**; that im-
 ports the Fulness of the divine Nature, Essence, and
 Substance; and, according to the Form of the Ex-
 pression, is capable of no other Signification. It is
 true there is a mediatorial Fulness in Christ, distinct
 from that Fulness of the Deity, dwelling in him;
 and which it supposeth: for all those Gifts and En-
 dowments, bestowed on his human Nature, belong to
 his mediatorial Fulness; but as to these he depends on
 another for them, it pleased the Father, that in him
 all this Fulness should dwell; but as to that Fulness
 of the Deity, that dwells in him, as he is God, he is
 possessed of it in the same independent manner, that
 the Father is. And that the Apostle is speaking of
 that Fulness of the divine Nature and Essence's dwel-
 ling in Christ, is plain from the Apostle's Scope, which
 is to exhort these *Colossians* to adhere stedfastly to their
 Christian Profession; and particularly to the Profession
 of that fundamental Doctrine of the Trinity of the di-
 vine Persons in the one divine Essence, v. 2. called the
 Mystery

Mystery of God, (*viz.*) God the Holy Ghost, and of the Father, and of Christ; in whom, he tells us, *are hid all the Treasures of Wisdom, &c.* And again, v. 6. he again exhorts them stedfastly to adhere to the Profession of Christ, and as they had received him, so to *walk in him*; and particularly he warns them *to beware of a pretended Philosophy; which would be ready to beguile them dishonourable Thoughts of Christ*, as if he was not the same one supreme God with the Father and Holy Ghost. And he intimates to them, that this vain Deceit, which past with them for Philosophy, stood directly in opposition to this Mystery of God, and of the Father, and of Christ; but he tells them not to regard that vain Deceit, or suffer themselves to be spoiled of the Profession, or Belief of the fundamental Doctrines of Christianity; for whatever Opinion that pretended Philosophy might suggest to them, concerning Christ, as not having a Subsistence in the divine Nature, as well as the Father; and as if this, according to their vain Philosophy, was impossible, and a Contradiction; yet the Apostle, by divine Inspiration, tells them, v. 9. that *in Christ dwells all the Fulness of the Godhead*. The impartial Part of Mankind must judge, whether this is not agreeable to the Design and Argument of the Apostle. And indeed, unless all the Fulness of the Godhead dwelt in Christ in this Sense, he could not be God at all in a proper Sense.

I had said, that by the Form of God is to be understood the Nature and Essence of God. He tells us, that this cannot be; because St. Paul determines the Sense of the word FORM, in the next Verse, not to be the Essence, or Nature; but the Appearance, or Resemblance: I say, he determines the Sense quite otherwise; for Christ took not on him the Appearance, or Resemblance of a Servant: for by becoming Man, he took on him the Nature and Essence of a Servant; he was really Man upon his Incarnation, whose Nature and Essence was a Servant. Again he objects, that by the Form of God cannot be meant the Nature and Es-

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ence of God ; because that is immutable, and he could
 not be emptied of it. True, he was not emptied of
 the Essence, or Nature of God, so as to cease to have
 the divine Nature ; yet, by his becoming Man, and
 taking upon him the Form of a Servant, he veiled the
 Glory of his Divinity by his Flesh, which he took in-
 to personal Union with his divine Nature ; and volun-
 tarily subjected himself, and submitted to a State, that
 was inferior to that, which he might justly claim, as
 he was by Nature the supreme God, the same supreme
 God with the Father ; and not any more obliged to
 submit to the Form of a Servant, than the Father was,
 without his own voluntary Condescension. Again,
 says he, if Christ was equal with God in all divine
 Perfections, originally equal, what occasion could
 there be for *Paul* (a rational and exact Writer) to talk
 of Robbery in the Case ? Answer, there was this very
 great occasion, to shew the amazing Condescension of
 the supreme God, to take upon him the Form of a
 Servant, tho' his original Dignity was such, that he
 was absolutely equal with God, and was not guilty of
 Robbery, when he claimed an Equality with the Fa-
 ther, as being possess'd of the same Nature and Per-
 fections with him. As to the Paraphrase he gives of
 these words, it will appear to any impartial Person,
 how wide of the Sense of the Text it is, that considers,
 what I have said from Page 225, to Page 230 of my
 Sermons ; where I prove, as I think, to a Demonstra-
 tion, that, whatever Sense Christ's existing in the Form
 of God imports, it must carry a Sense, that vindicates
 the Son from the Guilt of Robbery, in claiming an
 Equality with the Father. Now, if the *Remarker*
 could have found out any Sense to affix to these words,
 that could have gained this end, short of his being the
 same supreme God with the Father in Nature and Ef-
 fence, neither he nor his Friends would have pass'd by
 this Argument, as they have done, without taking a-
 ny notice of it. Says he, would it be an Expression
 tolerable, or proper to say, that he who is the su-
 preme God in Nature and Essence, &c. appeared in
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his own Shape or Likeness ? But this is a false Charge laid against the Apostle ; he says no such thing that he appeared: the word is *ὑπάρχων*, he existed in the Form of God ; and it might very well be said by the Apostle concerning Christ, the supreme and most high God, that he existed in the Form of God.

As to that Phrase *ἐκ ἀρπαγμὸν ἡγήσατο*, it cannot signify, he did not covet, or greedily catch at, (*viz.*) an Equality with God. This was no Instance of Humility and Condescension in one, who was only a Representative of the supreme God ; as they suppose, his being in the Form of God only signifies. If this was the Meaning, the Apostle brings in these words very flatly, having a design to set forth the amazing Condescension of Christ in humbling himself, to tell Mankind, in order to persuade them of this stooping Condescension of his, that he did not covet an Equality with God ; for that is no Proof of his Humility: but on the contrary, it would have been an Argument of most intolerable Pride, if he had affected an Equality with him, whose Representative he was, if he had been no more, than a bare Representative. But the words, taken in the Sense of our present Translation, makes the Apostle speak good Sense, and to the purpose, that he has at present in hand, (*viz.*) to set forth the amazing Condescension and stooping Grace, that Christ, who, as to his original State, is the great God, and of the same Nature and Essence with the Father ; and did him no Injustice, or Dishonour, when he asserted and claimed Equality with him, that he should become his Servant ; and not insist upon the infinitely high Claim, he was justly entitled to. This is a Proof indeed to the Apostle's purpose of his condescending Grace : so that the word *ἀρπαγμὸν* here cannot possibly signify *Præda*, as *ἀρπαγμα* may possibly do in *Heliodorus* ; the Sense of the Place will not bear it ; because for the Apostle to say, that he who is in the Form of God, while by that Phrase he means only an Ambassador, or Representative of God, who is but a Servant, humbles himself wonderfully, by taking on himself the

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Upon that Text, *John* 10. 30. *I and my Father are one*, which, I say, must be understood of a Unity of Nature and Essence; and which I prove from Page 230 to 236 of my Sermons; he remarks, that seeing the Father hath communicated a supreme incontrollable Power to the Son, therefore none can pluck the

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Saints out of his hands. If by the Father's communicating this incontrollable supreme Power to the Son, he means, deriving of it to him; as what the Son hath not of himself, and independently, as he must mean, if he talks consistently with himself; I then ask this Gentleman, how he accounts for this supreme Power's being capable of being communicated, that is derived, to one, who is not the supreme God, God by Nature and Essence? This, I believe, will puzzle a little his philosophical Genius. Besides, says he, is not the Father said to be greater than all, excluding every other Being, every other Person, from being thus great in the same Sense? Answer, The Father is greater than all other Beings; but not greater than those divine Persons, who are the same one supreme Being with himself. Nor is it inconsistent with the Son's Equality with the Father, that as he is Mediator, he has his People committed to him, as a Trust from the Father. Thus I have vindicated those Texts, by which I proved in my Sermons, that those Excellencies and Perfections, which are peculiar to the supreme God, are ascribed to Christ, from the false Glosses, this Author, and those he copies from, puts on them.

He asks, Page 69th, can there be three distinct Persons, where there is but one numerical individual Understanding and Will? To which I have answered, there may, and that too even in human Persons, for any thing that we know to the contrary. And I have again and again called upon the *Arians* to prove, that this is impossible in the divine Nature especially: that it cannot subsist in such a various way, as to constitute distinct and various Persons. And tho' none of them have hitherto attempted the Proof of it, but generally past it over, as if this Controversy was not concerned in it, whereas it is the chief thing in it; and the Determination of this one Point gives the finishing stroke to the whole Affair. And I must say, this Author has taken a very cunning Method to rid himself of any Trouble the Proof of it might cost him; for he tells the world, that it is self-evident, and needs no Proof.

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and thus he carries his Point very easily, if Men would but be so complaisant to him, as to take his word for Evidence. Says he, Can one intelligent Agent, and another intelligent Agent, and a third intelligent Agent, can these after all but be one intelligent Agent? Mr. *Remarker*, you misrepresent the Affair; and you either have not a right Understanding of the Matter; or else, to give your Heresy the more countenance, you misassemble it. To help you to Ideas here, you must alter the Terms of the Question, and say, Can one divine Person, possess'd of the divine Nature, and all essential Perfections, that belong to it, such as infinite Intelligence, Power of acting, &c. and another divine Person possess'd of the same divine Nature, &c. and a third, &c. can all these be one God? I answer, they can; because they are united all in the same Nature, and Essence, and all essential Perfections. Now here you have nothing to reply; but to say, it is Jargon: which is no Evidence of the Sincerity of your Inquiries after Truth.

Against my Proof of the Omnipotency of Christ, from *Philip. 3. 21.* that *he is able to subdue all things to himself*, he says, May not this be very well said of him, to whom *all Power is given both in Heaven and Earth*, and who is *made Head over all things*, without supposing him to be the supreme God, who gave him this Power, and who thus made him the Head over all things? Answer, In so far as he is Mediator, and in that Capacity has Power given to him both in Heaven and Earth, and is constituted Head over all things by the Father; in this respect he is inferior to the Father: But, as he is possessed of that Almighty Power, whereby he is able to subdue all things to himself, that divine incommunicable Attribute of infinite Power, he must of necessity be the same supreme God with the Father, in Nature and Essence, tho' distinct from him in Person. And tho' he shall deliver up his mediatorial Power, the Power that is given him, yet that essential Power, whereby he is able to *subdue all things to himself*, he has it independently of the Father; and

can no more be divested of it, than the Father can of his Power. The *Remarker* here, according to his usual way, passes by all those Arguments, I have advanced, that are unexceptionable ; and touches only at these, to which he thinks he has some sham Answer ; and therefore I hold all those Arguments, that he passes over, as to his Conviction, unanswerable.

Against my Proof of the Omniscience of Christ, from *John* 21. 17. *Peter said unto him, Lord thou know'st all things, thou know'st, that I love thee.* He tells, that by the same Argument we may prove, that all true Christian Believers are the supreme omniscient God ; because St. *John* says of them, *Ye have an Unction from the Holy One, and ye know all things,* 1 *John* 2. 20. But the Fallacy of this will appear, if we consider, that in the first case, we are directed to interpret the Words of *Peter* to Christ, thou knowest all things, in a strict and absolute Sense from the Circumstance, in which they are delivered, as standing connected with the Words, that immediately follow, *thou know'st that I love thee ;* which determines, that the preceeding Words, thou knowest all things, are to be taken absolutely ; because the Apostle cannot but be understood to speak of a Knowledge of all things in an absolute and strict Sense ; when he ascribes at the same time to Christ the Knowledge of the Secrets of his Heart, and of the Truth of his Love to him ; which, as I have cleared in my Sermons, is a special Prerogative of the supreme God, *Jer.* 17. 10. 1 *Kings* 8. 39. and all this without pretending, that he received this Knowledge from any other : But the Case is the very reverse in the Instances the *Remarker* gives ; for St. *John* expressly teaches, that that Knowledge, that Believers have of all things, is such a Knowledge, as flows from their holy Unction by the Grace of the Spirit ; which plainly determines the Sense to be limited to all those things, that are necessary to their Salvation ; and all those things, the Knowledge of which are described in Scripture to flow from that Unction, and of the Knowledge of which

which it inspires according to the Gospel-Promise. As to that other Text, 2 Sam. 14. 20. where the Woman of Tekoah, says of David, *My Lord is wise, according to the Wisdom of an Angel of God, to know all things, that are in the Earth*: These last Words are manifestly determined to a limited Sense by the very Words of the Text, (according to the Wisdom of an Angel of God, not according to the Wisdom of the Searcher of Hearts, as in the other case) that I wonder, the *Remarker* was not ashamed so much as to cite the Passage, tho' he has taken care to conceal the Words; because the very repeating of them would be a Confutation of his Argument. Says he, the Apostle had used this Expression concerning Christ, even before his Death and Resurrection, *John* 16. 30. *Now we are sure, thou knowest all things, &c.* But, says he, what do they conclude from all this? Not that he was the supreme omniscient God. Answer, It is false; they then did take him to be the supreme God, the same supreme God with the Father; for they looked upon him to be that same divine Person, whom this Evangelist, in the first Chapter, tells us, *was in the Beginning with God, and was God, and Creator of all things, and who was made Flesh, and tabernacled among Men*; which is the same thing with his coming forth from God; which is the Conclusion they draw from his giving them sufficient Evidence, that he knew all things. Moreover here it must be observed, that there is no Intimation in the least, nor no Circumstance from which it can be gathered, that, what Knowledge our Saviour had, was derived to him from another; but, as I have fully shew'd in my Sermons from Page 252, to Page 261, he knew all things independently, as the Father does, and that he was the Searcher of the Heart, and the Reins in the same Sense, as the Father is. It is true, as Mediator, that Knowledge of things, which he hath, and communicates to his Servants, in promoting his Kingdom here in the World, is said to be received from the Father; and it is a Part of the Gifts of the Spirit,

Spirit, which he received without measure: but that is not inconsistent with his knowing independently himself all things, as he is God. This Distinction should be always observed. I would also remark, that this Author, Page 72d, by a Trick, common to those of his Party, says, that I cite *Jer. 17. 10. 1 Kings 8. 39.* as a Proof of the supreme Deity of Christ; whereas I cite these Texts only to prove, that the Searcher of the Heart is the supreme God; and the supreme Deity of Christ I prove from his having this Perfection ascribed to him in other Places of Scripture; which I cite particularly. But he says, if those Texts be applied to Christ, they prove too much; for they will prove Christ to be the Person of the Father. I own indeed, that by proving, that that Perfection of searching Hearts (which is an incommunicable Property of supreme Deity) belongs to Christ, we prove too much against the *Arians*; that is to say, we prove a great deal more than they would have us to do. But we do not thereby, as the *Remarker* says, prove, that the Son is the same Person with the Father. We prove no more than this, that therefore he must be the same supreme God with the Father; which is consistent enough, as has been shewed, with his being a distinct Person from him.

I had said for proof of the Omniscience of Christ, and that he had that divine Perfection of knowing all things independently of any other, and that what he knew, was not by any Revelation made to him, as he was God, by any other, as the Prophets, and other inspired Men knew things, that were beyond the ordinary Reach of Men; and for this purpose I cited *John 2. 25. That he knew all Men, and needed not, that any should testify of Man; for he knew what was in Man.* This he says is spoken of the Man Christ Jesus. But, I say, it is not spoken of Christ Jesus as a mere Man; it is spoken of the God-Man Christ Jesus. And I challenge all the *Arians* to give an Instance, where this is spoken of any mere Man, or of any Angel, or of any, who is not the supreme God. He

says,

ys, is not *Elisba* a plain Instance; I say, he is not. and demand of the *Remarker*, where any thing like is said of him. It is Blasphemy in the highest degree, to assert any such thing of any Person, that is not possessed of the supreme divine Perfection of absolute Omniscience, Omniscience in the strictest Sense, Omniscience in the same Sense, as it is applied to God the Father. Knowing the Thoughts then in any Being, or Person, where that Knowledge is not communicated by another, or where the Being, or Person has no need, that that Knowledge should be communicated, and when the Person has such a Knowledge in and of himself, as is the Case with omniscient Jesus, is a plain and irrefragable Proof of supreme Deity.

From what has been said, upon Christ's possessing an independent and underived Knowledge of all things, we may easily gather an Answer, to what he says, page 73d, against the Proof of the Omniscience of Christ from *Revel. 2. 23*. Nor is it inconsistent, with Jesus Christ's knowing all things, as God, that he, as Mediator, receives a Revelation from God the Father, to give to his Servants for the Instruction of his Churches; and accepts of a Commission from him for that purpose; far less is it inconsistent with the absolute Omniscience of the divine Nature of the Person of the Son, that his human Nature, even tho' united by a personal Union to the divine, should be ignorant of the Day of Judgment: and it is in consequence of that Union, whereby these two Natures become one Person, that Ignorance of the Day of Judgment, which belongs only to the Principle of finite Intelligence in the human Nature of Christ, comes to be ascribed to his Person; notwithstanding, that with respect to his divine Nature, he knew the Day of Judgment. But says he, according to that Text, *Mark 13. 32. compared with Matt. 24. 36. But of that Day and Hour knoweth no Man, no not the Angels, that are in Heaven, neither the Son, but the Father.* It is observable, says the *Remarker*, that the Father only in his own Person

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is he, that knoweth the Day of Judgment. Now where does the *Remarker* learn this? How can he prove it? Says he, it being expressly said, that no Person knew it, but the Father only. This is also absolutely false; for this is said no where expressly in the Word of God. It is said expressly, that no Man knoweth it; for *ἰδεὶς* signifies so, otherwise there would be a Tautology, if the Signification of *ἰδεὶς* were no Person; for if no Person knew that Day, the Angels, being Persons, needed not be excepted, being already excluded by the Term no Person: The Substantive therefore, that agrees to *ἰδεὶς* is *ἄνθρωπος*; so that all that are excluded from knowing this Day, are mere Men, the Angels, and the Person of the Son, as far as he is Man, or considered with respect to his human Nature; and in regard of that Principle of finite Intelligence, which belongs to his Person. But neither the Son, as God, nor the Holy Ghost, who are both possessed of the same Principle of infinite Intelligence, that is in the Father, are excluded: and therefore, which is very observable, the Evangelist *Matthew* excludes only Men, and Angels, from knowing this Day; and makes no mention of the Son as excluded; which plainly shews, that by these Words, my Father only, he meant only to exclude created Persons: for though there was a Respect, in which the Son might be excluded, from knowing that Day, (*viz.*) as far, as his Person had any thing created, belonging to it, and accordingly is by the Evangelist *Mark* so far excluded; yet as there was another Respect, in which he could not be excluded, from knowing that Day (*viz.*) as he was God; therefore the Evangelist *Matthew* does not mention the Son as at all excluded; but only Men and Angels. But says the *Remarker*, there is a Gradation, first it is said no Man, &c. then he excepts Angels, as superiour Beings; then the Son himself, as above them. But in my way, the Gradation and Force of the Text is lost. I answer by no means; for tho' we understand our Saviour, speaking of himself only with respect to his human Nature; yet the Gradation

Gradation is not thereby lost, when he mentions his human Nature after Angels, as being above them ; for tho' our Saviour's human Nature, considered by itself, is doubtless inferiour to the Nature of Angels, being a real human Nature ; yet considered as united to supreme Deity, it is on that account above the Angels : and therefore the Gradation is preserved, even tho' we understand our Saviour, speaking only of his human Nature, seeing it was united to his divine.

Moreover, to clear that Text, *Matt. 24. 36.* where it is said, *But of that Day and Hour knoweth no Man, but my Father only ;* let it be observed, that the Term Father, applied to the Deity, signifies not only the first Person of the Trinity, as standing related to God the Son, who was begotten of him by an eternal and ineffable Generation ; but also it is used to signify the Creator and Author of things. In this last Sense, all the Persons of the Trinity stand related to the Creature, as their Father ; and therefore we see that the Lord Jesus Christ, the only-begotten of the Father, considered as the Creator of things, is expressly termed the everlasting Father, *Isa. 9. 6.* and Believers are said to be born of the Spirit, *John 3. 5, 6.* as they are said to be begotten of the Father of our Lord Jesus Christ. In this Sense, the divine Nature of Christ is the Father, because the Creator of his human Nature : and in this Sense each of the Persons of the Trinity, as they stand related to the Creature, either in a natural or spiritual Sense, is their Father ; as I had occasion to shew Page 417, 418 of my Sermons. And in this Sense, the Lord Jesus Christ, as Man, tells his Disciples, that he ascended to his Father, and their Father, to his God, and their God ; that is, to the one God, subsisting in three Persons ; who were equally the God and Father of Christ, as to his human Nature, as they were the God and Father of his Disciples. Thus we plainly see, that the term Father is taken in a Sense in Scripture, denoting the one supreme God, subsisting in

three Persons, the Author and Creator of all things; and I humbly conceive it is to be taken in this Sense in the Text before us. So that the Sense comes out to be this: But of that Day and of that Hour knoweth no Man, no not the Angels of Heaven; that is, no Creature knoweth of that Day, or of that Hour; but my Father; that is, the TRIUNE God, the supreme Being, subsisting in three Persons; each of whom stand related to me, as far as I am a Creature, as my Father, knows that Day and Hour only. Thus neither the Son, as he is God, nor the Holy Ghost are excluded from knowing that Day and Hour; far less the first Person of the Trinity, because all these stand related to the human Nature of Christ, as a Father that is, Creator; by whose common Omnipotence, I mean by the Omnipotence, common to each of these three divine Persons, he was created, as he was Man. But, says the *Remarker*, how can it be true, what our Saviour says of himself, that he knew not the Day of Judgment, seeing he knew it as God, he could not say in truth, that he was ignorant of it? The Answer to this is easy; for, if he was ignorant of the Day of Judgment with respect to any intelligent Principle in his Person, he might with the greatest Truth affirm of himself, that he knew not that Day; and might as well say of himself, that he knew not that Day, as he could say of himself, that he was weary: for, as when Weariness is ascribed to the Person of Christ, the Meaning is not, that his divine Nature was affected with that Uneasiness; so when it is said of him, that he was ignorant of the Day of Judgment, the Meaning is not, that his Divine Nature was liable to that Imperfection, or that the Knowledge of that Day was hid from the Principle of infinite Intelligence, that was in him, as he is God; but the Meaning only is, that the Knowledge of that Day was hid from the Principle of finite Intelligence, which is in him, as he is Man; yet as that finite Principle belongs to his human Nature, united by a personal Union with his divine, that which is peculiar

ar only to it, is affirmed of his whole Person, and
 very justly too.

On that Text, *Col. 1. 17. He is before all things,
 and by him all things consist*: He says, the plain Sense
 of it is, that God created all things by Jesus Christ,
 and preserves all things by him too. But the Reader
 is left to find out the Plainness of this Sense himself.
 But if he never so superficially look into the Context;
 he'll see, that all things consist by Christ himself; that
 they are upheld and preserved by him in their Being.

On *Heb. 1. 3. Upholding all things by the Word of his
 Power*; he says, this may be understood of the Fa-
 ther's Power, that Christ upholds all things by the
 Father's Power. How now, *Mr. Remarker*! It is not
 so long, since you said, that the Father upholds all
 things by Christ; and here you say, that Christ up-
 holds all things by the Father. Have you not forgot
 yourself here? Is the Father turned to be an Instru-
 ment only in the Son's hand, by whose Power he, as
 the principal Cause, sustains all things; as on another
 Occasion, you say, the Son is in creating all things?
 But does not your Reason tell you, that both these are
 equally absurd; and neither the Father can make use
 of the Son, as an Instrument, either in creating or
 preserving: nor can the Son make use of the Father,
 as such in these Works. But whoever is concerned
 in these truly divine Works, must exert that almighty
 Power, which is incommunicable to any Creature;
 and cannot subsist in any Subject inferiour to supreme
 Deity. However, I perceive your Tutor has given
 you a hint here, that *avrs* makes it necessary to un-
 derstand it of the Son's own Power, by which he su-
 stains all things; and not of the Father's. And that
 the Words are not capable of that Sense, unless the
 Word had been *avrs* without the Aspiration; and
 with something of a Reluctancy you fly to your old
 Refuge, that, whatever Power the Son hath, he hath
 it from the Father. But pray, is there any thing in
 the Context, that countenances this? Is it said, either
 in this Context, or in any other place, that that

Power, by which God the Son upholds all things, is either not his own, or given to him by another ? Will the *Remarker* never get it drove into his head, to be able to distinguish between the Power of Christ, which is essential to his divine Nature in the Text under Consideration, called *δυναμὴν*, and that *ἐξουσία*, which was given of the Father to him, as Mediator ; whereby in that Character, he has a Right to dispose of all things in Heaven and Earth, for the Benefit of his Church, and gathering in of his Elect.

I had proved the Omnipresence of Christ from *Matt. 18. 20. Where two or three are gathered together in my Name, there am I in the midst of them.* If Christ be in the midst of his People, wherever they are gathered together, I think the Consequence is plain enough, that he is Omnipresent. As to the manner of his possessing Space, when he is in the midst of his People, it is not at all concerned in the Question ; but to be sure, the Meaning cannot be, that his human Nature is in the midst of them, whether, as to that, he comes to the World, or leaves the World ; yet there is room left for his being present with his People ; not by a bare essential Presence, whereby he fills all things together with the Father and Holy Ghost ; but also with a gracious Presence, putting forth, and communicating to his People in all places, where they are met in his Name, suitable Grace ; and working graciously upon them in the various Places, where they are met. And seeing he operates in all these various Places graciously, he must be there, according to the known Maxim, *hic agere, supponit hic esse.*

He next proceeds to the Eternity of the Son ; and here he talks very strangely, and tells us, that the Father alone is without any Original and Cause of his Existence ; and yet he seems to insinuate, that for all that the Son may be eternal in a proper Sense, tho' he be the Effect of a Cause without himself ; which is a flat Contradiction : for wherever there is an Effect produced, that did not exist before, Time commences

thereby ;

ereby; and in that case, there can be no proper Eternity, *à parte ante*, but if the thing be supposed to exist, before it was produced by any Cause, by that very Supposition it is proved not to be an Effect: so that Causes and Effects in their very Nature import Succession; and consequently imply time, and are inconsistent with absolute Eternity *à parte ante*.

Against the Immutability of Christ, and his being on that account the supreme God, the same God with the Father, proved from *Heb. 1. 8. Thy Throne, O God, is for ever and ever*; He objects, that in a subsequent Verse he is said to have a God above him, who hath appointed him to his Office. But the Answer is easy; that, as Man, he hath a God above him; and as Mediator, he was appointed to the Office, he bears, as such: but all this, as has been frequently observed, is consistent enough with his being the most high God, as to his divine Nature.

He says, that Text *Heb. 13. 8. Jesus Christ the same yesterday, to-day, and for ever*, does not speak of the Person of Christ, as he apprehends. But for what reason, I apprehend not. All the Texts he cites for proving, that Jesus Christ means the Doctrine of Christ, and not his Person, may and ought to be taken in the latter Sense. To preach and teach Christ, is to declare the Glory of his Person; to preach Christ crucify'd is to publish the Sufferings of the Person of Christ for the Sins of Men; to preach a Man's self the Servant of God's People for Jesus sake, is to preach, that his Person is their Servant. It's true, in order to preach fully the Person of Christ, Men must preach his Doctrines, in order to a fuller Illustration, and Description of his Person: but that does not hinder, but the term Jesus Christ always signifies the second Person of the Trinity, God in our Nature, and no Instance can be given to the contrary, far less can this term be taken otherwise in this Text; for the Apostle is exhorting the *Hebrews* to remember them, that had the Rule over them, to follow their Faith, and imitate them; and to consider what End and

and Issue such a Practice had: and as it had a good and happy Issue to their Guides; so, if they did imitate them, and follow their Faith stedfastly, without being carried about with divers and strange Doctrines, such a Practice should have the same End, and Issue, with respect to them; for they served the same unchangeable Master Jesus Christ, who is the same to-day, yesterday, and for ever. And as he had made good his faithful Promises to their faithful Guides; so if they were his faithful Servants, and followed them, as far as they were Followers of Christ, they should have his Promises as faithfully made good to themselves.

Page 79th, he speaks of a mediate and immediate Making of the World; a Distinction, that has neither any Foundation in Philosophy, or Divinity. The Light of Nature teaches, that all things were created by the supreme Being immediately, that is, without any Instrument in the Hand of that Almighty Power, peculiar only to supreme Deity. 'Tis true; the Light of Nature knows nothing of that Mystery of the Subsistence of supreme Deity in the three Persons of the Trinity, Father, Son and Holy Ghost. The Knowledge of this is drawn from the supernatural Revelation, which teaches, that all these three Persons were equally concerned in the immediate Production of things out of nothing; by the Exertment of that almighty Power, common to each Person; and inherent in the Essence of the Godhead, and Deity, that subsists equally in each of them. The Light of Nature teaches, that it is as glaring an Absurdity, and Contradiction in the Nature of things; to say, that, the supreme Being communicated a Power of creating to one infinitely inferiour to himself: whereby such a dependent derived Being was unable to create other Beings out of nothing; as it would be to say, that he communicated a Power to things, while they were yet in a State of Non-Existence, of creating themselves: For things in a State of Non-Existence; that is to say, nothings, are Subjects as capable of having this Power

com-

communicated to them, and as capable of exercising
 as the highest conceivable Being is, that is inferi-
 or to supreme Deity : and that Almighty Power,
 which is necessary to the Creation of things, can no
 more be inherent in a finite Subject, than it can be
 inherent in, and exercised by that, which is a mere
 non-Entity : from whence it plainly follows, that it
 is false, what this Author says, that the Light of Na-
 ture does not determine this Point, (*viz.*) whether
 the supreme and self-existent God created the World
 immediately, or immediately. But, says the *Remarker*,
 by what Method will this Author prove, that it re-
 quires a greater Power to make a finite World, than
 can be communicated to another ? To which I an-
 swer, that I can prove, that it requires a greater
 power to create any thing, even the least Atom, that
 exists in the World, than what can be communicated
 to any other, or than any other can be possessed of,
 that is inferiour to the supreme God : I say, I can
 prove this by the same Medium, by which the Light
 of Nature discovers the eternal Power and Godhead
 of the supreme Being by the things that are made ;
 or if the things, that are made, according to the
 principles of the Light of Nature, discover the eter-
 nal Power ; and Godhead of the supreme Being ; or
 that there is a God at all, I mean a God in a proper
 sense ; then the Creation of things by Jesus Christ,
 which is revealed in Scripture, is a very clear Medi-
 um, by which we may discern his eternal Power and
 Godhead ; even as clear a Medium, as that, by which
 we discern, that there is any supreme Being, that is,
 any God at all ; and if this Medium should prove de-
 fective in one Case, it may with the same parity of
 Reason prove so in the other ; and if so, we plainly
 then make an Atheist of the *Arian*.

But, says he, that this Power, of creating things
 out of nothing, may be communicated to another, is
 plain from divine Revelation ; for the New Testa-
 ment tells us, that God created all things by Jesus
 Christ, and that God by his Son created the Worlds.

But

But in answer to this, I deny, that it is any where asserted in the Scriptures, that the Father created, that is, brought things out of nothing into Being by his Son Jesus Christ. That Jesus Christ brought things out of nothing into Being, I have largely proved; but that it is said any where, that the Father effected this Work by him, I absolutely deny. And as to these two Texts *Eph. 3. 9.* where it is said, *that God created all things by Jesus Christ*; and *Heb. 1. 2.* *that by him he made the Worlds*; which are the only Passages in divine Revelation, by which it is pretended to be proved, that a Power of creating is communicated to another, who is not by Nature the supreme God: I say, as to these Texts, I have plainly proved in my Sermons from Page 288 to 297, that they do not at all speak of the natural Creation, or of that Creation, whereby things are brought out of a State of Non-existence into Being; but of a supernatural Creation, whereby Men are renewed and sanctified: and consequently can be no Proof, that a Power of creating things, that is, bringing them out of a State of Non-existence into Being, can be communicated to, or subsist in any Person, or Being, who is not the self-existent and supreme God, God by Nature. But concerning what I have there said on these Texts, this Author wisely remarks nothing at all; though one might have expected an Answer to what I have offered upon them, since the Controversy turns so much upon it.

As to the Instance he gives Page 80, of the Lord's being said to lead the People alone; and *Moses's* being said to lead them also, it is nothing at all to his purpose, the Case is so very different; for *Moses's* Acts of leading them were of a different, infinitely different, Nature, from the Acts performed by *Jehovah* in leading them: but here the same Act of Creation is ascribed to Jesus Christ, which is peculiar to supreme Deity; whereas the Acts of leading, wherein *Moses* was concerned, were such as were competent to a Creature. As to these Texts *Col. 1. 15.* where Christ

where it is said to be the First-born of every Creature, &c. or, as it should be translated, he, that was begotten, before there was any Creature; and *Revel. 3. 14.* where he is said to be the Beginning, or the Origine or Author of the Creation of God: I say, these Texts are so far from detracting from the supreme Deity of Christ, that they are very pregnant Proofs of it. As little is his being said to be sent to reveal the Will of God, or constituted and appointed Heir of all things inconsistent with it; as I shew'd again and again, as respecting him as Mediator only. The same Answer serves, for what he says against the Dominion of Christ, that it is given to him; and that he must deliver it up, (*viz.*) his mediatorial Dominion. But besides this mediatorial Dominion, he has a natural, an original and underived Dominion in conjunction with the Father and Holy Ghost, founded in his being the supreme God, Creator and Preserver in conjunction with them; and therefore, with respect to that Nature, which is distinguished from his Flesh, or human Nature, he is said to be *God over all blessed for ever*, *Rom. 9. 5.* And seeing all things are of him, and through him, equally, as they are of, and through the Father, they must be also to him, as much, as they are to the Father.

He comes next to the Head of religious Worship. I had proved the supreme Deity of Christ from this, that religious Worship was paid to him, and claimed by him. But says the *Remarker*, the religious Worship, that was paid to Christ, was by the Appointment of another, and by the Command of the Father. This, I have already shewed, does not derogate from the supreme Deity of Christ, that he was worshipped with the highest Acts of supreme religious divine Worship by the Appointment of Heaven; no more than it derogates from the supreme Deity of the Father, that he is worshipped by the same Authority with supreme and divine Worship. For, as I have shewed, the Command of the Son, to worship the Father with supreme divine Worship, lays as strong

an Obligation on Creatures, to worship him in that manner, without derogating from the Deity of the Father; as the Command of the Father obliges Creatures to worship the Son with supreme divine Worship, without detracting in the least from his supreme Deity. And any of the Persons of the Trinity are honoured and glorified, when their Command is obey'd, in worshipping any of the sacred Three: the Father is glorified, when at his Command, the Son is worshipped with the same supreme Honour, that is paid to himself; and so is the Son, when the Father is worshipped at his Command. Nor does it follow, that the Son is a mere Creature, because inferior Worship is due to him, as he is a Creature; as this trifling Author weakly insinuates: for though he has a human Nature, which is the Object of civil Worship, and therefore inferior Worship, yet that by no means hinders him, from having the divine Nature united to that in a strict personal Union; which renders him as justly the Object of supreme divine Worship, as the Father.

But he comes to answer particular Instances; and thinks fit to drop those, that I advanced from the Old Testament, for the Proof of Christ's supreme Deity; and puts all off with a Citation from Dr. *Bennett*, importing, that Messengers in those Parts put on the Air and Character of those, that sent them; and were treated, and spoke to after the same manner, as if their Constituents themselves had been present. The contrary of which is plain from *Abraham's* Messenger, whom he sent to negotiate in a Treaty of Marriage for his Son *Isaac*, *Gen. 24.* where the Servant all along keeps himself in the Character of a Servant; and neither spoke himself, nor was he spoke to, as if he had been the Prince; tho' he was all the while acting for him, and in his Name: so that in those days Masters knew as well to distinguish betwixt themselves, and Servants, as they do at this day. And as *Abraham's* Servant did not step into the same Station with his Master, nor affect the same Honour,

Honour, that was due only to his Prince ; so far less would the Messenger, or Angel of the Covenant, have affected supreme divine Honours, and suffered them to be paid to him, if he had not indeed in his original Character been himself the most high God : notwithstanding he had, for the Benefit of Mankind, condescended voluntarily to take upon him an inferior Character, even the Form of a Servant, and Character of a Messenger.

Against my Proof of the supreme Deity of Christ from the Command given to the Angels, the highest Order of dependent Beings, to worship him, he says, Is that Worship supreme, which is appointed to be given to Christ at a particular time by another, that is paid him by the Order, and at the Command of another ? I answer, that it was not fit, that the Lord Jesus Christ, the second Person, should, as such be worshipped, as the supreme God, before the particular time, that he was manifested, and reveal'd to be the supreme God : but he was not only worshipped by one Act of supreme divine Worship at that particular time ; but he continues still to be the Object of supreme divine Worship to all reasonable dependent Beings to Eternity. And such as deny him that Honour, shall give an Account of their Contempt of him one Day.

Against my Proof from *Matt. 2. 11.* he offers nothing ; but tells us, it is inconsistent with common Sense to take the word Worship for supreme religious Worship. But if we consider, how these wise Men were under an extraordinary Impulse of the Holy Ghost, and might thereby be instructed of the divine Nature of the Child Jesus, though he had not given such sensible Proofs of it as yet, as he afterwards did, to the Conviction of the World, it will not appear strange, that they worshipped him with supreme divine Honour. As to other Instances of Worship paid to Christ, he refers for an Answer to them to Dr. *Whitby* and Dr. *Bennett*. He seems to be glad to get shut of them himself. If he had borrowed any of their

Arguments, I should have considered them. But he must know, that neither his, nor their Authority can be admitted as an Argument in this case: That civil Worship was paid to Kings, and great Personages, by bowing the Knee, or Prostration by the Eastern Countries, as well as by the Western, is not the Point in controversy. What he ought to have proved is, that that Worship paid to Christ, was civil Worship only; and answered my Arguments for the Proof of its being supreme divine Worship.

The *Remarker* tells us, that those Instances of Worship, believing, and trusting in Christ, and praying to him, may be paid to him, without supposing him to be the supreme God, who sent, commissioned, and gave him for the purposes of our Salvation. If by this he means, that these Acts of Worship may be paid to him, without supposing him to be the supreme God the Father, I grant it; but if he means, that they may be paid to him, without supposing him to be the supreme God, the Son, I deny it absolutely: for, as I have proved at large, these Acts of Worship terminate upon supreme divine Excellencies; and a Believer cannot exert one Act of Faith in Christ in a right Manner, without considering him as possessed of supreme divine Excellencies, otherwise his Faith and Trust are placed on a wrong Object: and therefore such Acts, having supreme divine Excellencies for their Object, must be supreme divine Worship, as high as can possibly be paid to the Father.

Page 88, he cites two Passages from the *Revel.* that, I think, quite destroys his Scheme. The first is *Revel. 5. 11, 12, 13. And I beheld, and heard the Voice of many Angels round about the Throne, &c. saying, with a loud Voice, worthy is the Lamb, that was slain, to receive Power, and Riches, and Wisdom, and Strength, and Honour, and Glory, and Blessing; and every Creature, that is in Heaven, &c. heard I, saying, Blessing, and Honour, and Glory, and Power be unto him, that sitteth upon the Throne, and to the Lamb for ever and ever.* Are not the same Acclamations there given

given to the Father, that sitteth on the Throne, and to the Lamb, however their Persons are distinguished? The other Passage is *Rev. 1. 5, 6. And unto him, that hath loved us, and hath washed us from our Sins in his own Blood; and hath made us Kings and Priests unto God and his Father, (as the Words are justly rendered) unto him be Glory and Dominion for ever and ever, Amen.* Is not here an evident Distinction preserved again betwixt the Persons of the Father and Son; and yet the self-same Degree of Praise, and the same supreme divine Worship is equally ascribed to them both; an incontestable Proof of their being equally possess'd of the same supreme divine Perfections and Excellencies, the only foundation of supreme divine Worship.

I had said, that our trusting to, and relying upon the Mediation of the Son, and imploying him, as our Advocate with the Father, is as high an Act of religious Worship, as can be performed to the Father; and this I still affirm to be true. For no Man can employ Christ as his Advocate with the Father, unless he look upon him, as possessed of the same divine Perfections, as to his divine Nature, with the Father; for to employ a Person, that has not these supreme divine Excellencies, and the same Perfections with the Father, as our Advocate, is not to employ Christ, but a Person infinitely inferiour to him; and a Person destitute of supreme divine Excellencies is absolutely unfit to be our Advocate: and, if Jesus Christ had not had these supreme divine Excellencies, he could never have acquired that Merit, which is absolutely necessary to our Advocate, in order to his being capable of acting the Part of an Advocate for us. And if this Author has never employed such an Advocate to interceed for him with the Father, I seriously exhort, and obtest him, to employ him by a Faith in him, as *Emmanuel*, the true supreme God in our Nature: for no other Advocate can be of any use to him, in procuring the saving Benefits, his Soul stands absolutely in need of. From what I have here said, every true Believer, who has an Advocate with the Father, will easily

easily be able to discern the Disparity of the case, of a Person's employing the Son of an earthly Prince, to interceed for him with his Father, from a Believer's employing the Son of God, to interceed for him with the Father; and cannot but be sensibly touched with the Blasphemy of the Author of the Comparison.

I had said, that the Father is the Person of the Trinity, who sustains the Character of supreme Deity, and maintains the Rights of the Majesty of Heaven. Hence he infers, then, says he, as this Concession allows, the Son does not sustain the Character of supreme Deity in the Oeconomy of Salvation. Here I observe an *Arian Trick* in the *Remarker*; he should have said, which is all that I allow, that the Son is not the Person in the Trinity, according to the Oeconomy of Salvation, who sustains the Character of supreme Deity, and defends the Rights of the Majesty of Heaven; for these are very different things, to be possessed of supreme Deity, as the Son is, and to sustain the Character of supreme Deity in defending its Rights, according to the Oeconomy of Salvation; for this is the Father's Part only by a voluntary Agreement among the Persons of the Trinity, and the Part, that he acts in the Oeconomy of Salvation: but tho' the Son does not act this Part, to defend the Rights of supreme Deity in that voluntary Oeconomy, but acts another Part, which is assigned him by that same voluntary Oeconomy; — yet for all that he is the same supreme God with the Father: and the Part, that the Son acts, according to this Oeconomy, equally demonstrates his supreme Deity; and stands as much in need, that he should be the supreme God, in order to execute it duly; as that Part, that the Father acts in the Oeconomy of Grace, requires, that he should be the supreme God in order to execute it, and defend the Rights common to all the three Persons: and consequently it must be horrid presumptuous Arrogance in this *Remarker*, or any, who are in his way, to deny, that the Son has a Capacity, as he is the supreme God by Nature, of executing that Part of

the voluntary Oeconomy of Grace, that according to the Method actually established, belongs only to the Father. And it must be exceeding great Weakness in him to imagine, as he does, trusting to the Authority of *Liberty asserted*, page 91. that the Son's acting the Part, that the Father does in the Oeconomy of Salvation, would change the Person of the Father to the Person of the Son. Here this weak Man betrays his Ignorance of that which constitutes, or denominates the Person of the Father, which is, not his acting that Part, which he does in the Oeconomy of Salvation, and Method of Grace; for he is the Father antecedently to this: but, as I have again and again observed in my Sermons, if this Author had eyes to remark it, that, which constitutes and denominates the first Person of the Trinity, the Father, is the peculiar Way, by which the divine Nature subsists in him. Now whatever Part the Father should, or might have acted in the Oeconomy of Salvation, whether that Part, which the Son acts, according to the actually established Method of Grace, or that which the Holy Ghost acts; yet since the divine Nature subsists, and would have subsisted in him in that particular way, that it does now notwithstanding, he would still have continued to be Father, even altho' we should suppose, that in order to accomplish the Ends of Redemption, it had been judged suitable and fit by the eternal Three, that by a voluntary Condescension he should submit to act that Part, the Son, or Holy Ghost act, according to the established Method: for it is not the Part, that the Son acts in the Oeconomy of Salvation, that denominates him Son, nor the Part, that the Father acts in that Oeconomy that denominates him Father; but, as I have often shewed, both these Persons receive their Denomination, the one as Father, the other as Son, from the particular and peculiar Manner the divine Nature, Essence, or Substance, subsists in each.

Page 92, he tells us, that he, and those of his way would not deny any Honour to Christ, their Lord, which the sacred Scriptures, the great Rule of Faith and Practice, direct and require to be paid to him. But how is this consistent with what he adds, that they do not acknowledge him for the same Being with the Father, nor that he is equal with him in all divine Perfections and Glory? Is not this plainly *Arianism*, which this same Author disclaim'd, Page 6th of the *Remarks*? Does he not hold this peculiar Doctrine of his here, that the Son is not *ὁμοούσιος*, of the same Nature, Essence and Substance with the Father? Does he not hold him for a Creature, when he says, that he is only the most excellent Being, next to the one God and Father of all? Is this to make any higher account of him, than the chiefest and highest of the Creatures? Are not all these peculiar Doctrines of *Arius*? Are they not all contrary to what is taught us concerning Christ in the Scriptures, as I shew'd fully in my Sermons? To own him as Lord in this Sense, only as a created Lord, is it not to say, *Hail Master*; and at the same time to betray him? Do not the Scriptures say, that Jesus Christ thought it no Robbery to be equal with him, as I have fully shewed above? How then has this Man the impudence to say, that he would not deny any Honour to Christ, which the Scriptures require to be paid to him? Is it not the whole Scope of his Book, to deprive him of all those divine Honours, the Scriptures ascribe to him thro' the whole Revelation? This is plainly to betray him with a Kiss, and to crucify him afresh, under the Mask of a pretended Friendship to the Father, and a Zeal for his Honour. The Father does not reckon himself dishonoured, when that peerless supreme Majesty, Authority and Glory, which belongs only to the one God, and Father of all Creatures, is ascribed to Jesus Christ, the only begotten Son of God.

Page 93d, he tells us, that it is one Person, that is always spoken of in the Old Testament, as the great Object of Worship; and to prove this, he cites several

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Texts, which I shall consider a little; and shew
 the Weakness of his Argument drawn from them.
 The first is, *Thou shalt have no other Gods besides me.*
 Now let us suppose, that the Father is the Person, that
 immediately speaks these Words, commanding his
 people to hold no pretended God for the true God;
 and to hold no God whatsoever for the true God, but
 that God; which he is; and to worship no other Gods
 besides him; who is the true God; how does that make
 the Father the only Person to be worshipped? It is
 plain it does not; for that Command is sufficiently ob-
 eyed, and the Design of it fully answered, if no other
 God be worshipped, which is distinct from that God,
 which the Father is; and the Command is not trans-
 gressed, tho' the Son; a distinct Person from the Fa-
 ther, be worshipped, seeing he is not a distinct God
 from him: for the Design of the Precept is plainly to
 cut off different Gods from the Father, from being
 worshipped; but not to cut off different Persons from
 the Father, who are the same God with him, from be-
 ing worshipped. This may be applied to the other
 Texts, *Thou shalt fear the Lord thy God*: True, but the
 Lord Jesus Christ is the Lord our God; as well as the
 Father; and therefore he ought to be worshipped,
 with the same Degree of Reverence and Fear, as the
 Father is. Again, *Thou shalt worship the Lord thy
 God, and him only shalt thou serve.* Answer, When
 we worship the Lord Jesus Christ, we worship the
 Lord our God; nor do we transgress that Part of the
 Command, *Him only shalt thou serve*, when we wor-
 ship him, as the same God with the Father. Indeed,
 if the Lord Jesus Christ was a distinct God from that
 God, which the Father is; in that Case that Part of
 the Precept would be transgressed; for the *Him only*,
 does not respect the Person of the Father, so as to ex-
 clude the Son and Holy Ghost; but it includes all these
 Persons of whom it may be said, that they are *our God*:
 And therefore, since this may be said truly of the
 Son, and Holy Ghost, as well as of the Father, they
 are included in the Term, *Him only*: And these Per-
 sons

sons only are excluded, of whom it cannot be said, that they are *our God*, (*viz.*) all, who are not possessed of the one divine Nature, Essence, and Substance, the only Foundation of religious Worship.

As to those Texts he cites from the New Testament, Page 94th, they prove indeed, that the Father is the Object of supreme religious Worship; which we never denied; but we contend, that the Son and Holy Ghost are no less so, than the Father: and it is not inconsistent with the Son's being the Object of supreme religious Worship, that the Father is so; and therefore all the Texts, he cites here, are to no purpose. Only I would observe of that from 1 Cor. 8. 6. *To us there is one God, the Father*; which he cites, as a Proof, that the Person of the Father is the one God, exclusive of the other Persons of the Trinity; where, by a Trick, he conceals what follows in the same Verse, which, if he had fairly cited, the Weakness of his Argument would have appeared to every eye; for there it follows, *To us there is one Lord Jesus Christ*: which last Clause excludes the Person of the Father, from being our Lord by the same Parity of Reason, that the first Clause excludes the Person of the Son, from being the one God.

In fine, says he, Page 95, we are no where directed to address our selves to God, as being three Persons in one Essence, or to conceive of the divine Nature, as subsisting in three Persons, when we worship. The Falshood of which plainly appears from all those Passages of Scripture, where the divine Perfections are particularly ascribed to the Son and Holy Ghost, as well as to the Father; which by the strictest Demonstration proves these Three to be equally possess'd of the same divine Nature, Essence and Substance; unless the *Remarker* can find out some other *Substratum* fit for these divine Perfections, as they subsist in the Son; which is different from the Essence and Substance of the Father, which is the *Substratum* of these Perfections, as they subsist in him: and as soon as he is able to do this, he will be capable of proving to a

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Demonstration, that there are three distinct Gods in a strict and proper Sense. See the Necessity of worshipping the Son, as the same one Being and Substance with the Father, Page 21, 22, of my *Vindication of the Answer to the sixth Question in the Assembly's Catechism*.

Page 96th, he comes to consider my Proofs for the supreme Deity of the Holy Ghost. Not to say anything in Answer to what, he asserts, that I take no care to lead my Readers into the various Senses, that the word *Spirit* is taken in Scripture, or to explain that Matter upon any rational foot of Interpretation ; seeing he does not give any Argument to prove, what he says, as I have commonly done in like Cases, where nothing is advanced by him to make good his Assertion: I shall also pass to the second Paragraph, where he tells us, that I know, that God the Father is a Spirit; I do so : but I cannot assent to what he adds, that his Power, (*viz.*) the Father's Power, is the Holy Ghost. This is absolutely false ; for the Person of the Holy Ghost is as distinct from the Power of God the Father, as God the Father is distinct from the Power of God the Holy Ghost. And I'm sorry to say it, that this Man seems to be very little acquainted with this necessary Article of the Christian Faith, who confounds the Persons of the Trinity, and the Properties of the Deity together at such a rate. 'Tis true, it is said, *Luke 1. 35.* That *the Power of the Highest overshadowed* the Virgin, when the Holy Ghost came upon her. But this is far from being a Proof, as he alleges, that the Holy Ghost is the Power of God the Father ; for it was the Power of the Holy Ghost, the most High God, the same most High God with the Father, that overshadowed the Virgin, when the Holy Ghost came upon her : nor does this make the Holy Ghost the Father of the *Logos* ; it only teaches us, that the Holy Ghost supplied the Place, by his forming the human Body of Christ in the Womb of the Virgin out of her Substance in an extraordinary and miraculous

way, of one, who is a Father in a common and ordinary Generation.

Again he says, the Manifestation of God's Power, or Energy, in the Communication of miraculous Gifts, is frequently called his *Spirit*: If by his Spirit he means, they are frequently called the Spirit of God, or the Holy Ghost figuratively, putting the Cause for the Effect, it is so, we grant it: and so these miraculous Gifts come to be the Gifts of the Holy Ghost, a Person distinct from the Father; and in this Sense it is, that the Holy Ghost *was not yet come*, John 7. 39. because his Gifts were not as yet poured out. And therefore these Works, that can be the Effects only of supreme Deity, being thus attributed to the Holy Ghost, are a Proof of his supreme Deity; and no greater things can be ascribed to God, and his Power, than what are ascribed to the Holy Ghost, who is a distinct Person from the Father, and described by that Name in Scripture, as a distinct Person from him, and things affirmed of him as a Person, that cannot in truth be affirmed of the Father.

I had proved from *Numb.* 12. 6. compar'd with *2 Pet.* 1. 21. that the Holy Ghost is the true and supreme God, because Jehovah in the first of these Texts is said, to make known himself to the Prophets in a Vision; and in the other the Prophets are said to be spoke to, and moved by the Holy Ghost. But, says the *Remarker*, if this proves any thing, it proves too much; for it proves the Holy Ghost to be the Person of the Father. But, pray, how is this made good? Is it any where said, that the Jehovah, who says, he will make himself known unto the Prophets in a Vision, is Jehovah the Father, exclusive of Jehovah the Holy Ghost? By no means. We are expressly told the contrary by the Apostle *Peter*, that it was Jehovah, the Holy Ghost, that spoke them. And since he has that incommunicable Name ascribed to him, and is declared to be Jehovah, it is a full Proof of his supreme Deity. The same is the Case of my

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next Proof, from *Isa.* 6. 8, 9, 10. compared with *Acts* 28. 25, &c.

But he seems to object, that tho' one inspired Penman tells us in one Place, that Jehovah spake these Words; and another, in another Place, tells that the Holy Ghost spake them; yet that is no conclusive Argument, that the Holy Ghost is Jehovah: for the Holy Ghost might speak them, as Jehovah's Servant, or one given by Jehovah to speak them; and therefore may be said to do that himself, which he does by his Servant. There might be something in this Objection, if the Holy Ghost was thro' the whole Strain of the Scriptures represented, as an inferior Being to the Father; and if it was as glaringly evident in the divine Revelation, that the Holy Ghost was infinitely inferior to Jehovah, as his other Servants, the Prophets and Apostles were. In that Case it would be necessary to make use of such an Expedient as this, to keep clear of the Absurdity, that follows, upon making the Servant equal with the Master: but since this is not the Case, and seeing the Holy Ghost, by all the inspired Penmen that speak of him, is represented to us as the supreme God, the same supreme God with the Father, tho' distinct from him in point of Personality, and as possessed of all divine Perfections, and has them all ascribed to him, as I have largely proved; it is then very absurd to recur to such an Expedient, in interpreting these two Texts compar'd together, as if the Apostle was speaking of a Servant, that spake these Words; seeing there follows no Absurdity upon it, by taking them in their proper Sense, which, according to the Rules of true *Criticism*, should never be baulked, except where taking Words in their proper Sense, has some evident Absurdity following upon it, which is by no means the Case here: for altho' we understand these words of Jehovah the Holy Ghost, such a Sense would harmonize with the rest of divine Revelation; which with an unanimous Voice proclaims the Holy Ghost to be the true God: and therefore

therefore when he spake them, Jehovah may in the most proper Sense be said to speak them personally himself, and not by Proxy, or by a Servant. Nor is there any Instance in the Word of God, where any Servant of God, Angel, or Saint, speaks in the Person of God. And as to that Instance in *Rev. 9. 1, 3.* it is a Blunder in the *Remarker* to imagine, that that Text speaks of a created Person; for the Angel, that stood, saying, *I will give Power to my two Witnesses, &c.* was the Angel of the Covenant, Jehovah the Son; and it was infinitely fit, that he should speak in the Person of God, seeing he was God indeed, the most high God in the strictest Sense.

This Answer will also serve to refute, what the *Remarker* says upon *Acts 5. 3, 4.* where *Peter* says to *Ananias*, *Why hath Satan filled thine Heart, to lye to the Holy Ghost; thou hast not lyed unto Men, but unto God.* Where he ought to have taken notice, what I said upon this Text; and been at some pains to refute it; and therefore I refer the Reader to the full Answer of what is here said by the *Remarker*, to Page 371, 372, and 373, of my Sermons; where he will see, that all the Consequences, I there draw, stand in full force against any thing, that has been offered by the *Remarker* to invalidate them.

I had proved from Page 376 to 379 of my Sermons, that the Title *Lord* is ascribed to the Holy Ghost in such a Sense, as proves him to be the supreme God, the same supreme God with the Father and Son. What I advance there, the *Remarker* is pleased to say, Page 100, is an Interpretation, that he believes was never advanced before. Does this trifling Man think, that any Man of Taste will take this for an Answer to what I have said on this Text, if it should prove true, that my Interpretation is new; which by the by I can prove, I am not altogether singular in, as to the Substance of it; yet what says that to the purpose? The Question is, Whether it be just, or not? He should have shewed, that my Interpretation is not agreeable to the Context, or contrary to the Analogy of Faith;

for some one way or other false, as well as new : And so much the rather, that he, and those of his way, set up so much upon new Doctrines, and boast so much of new Discoveries in Divinity. It ill becomes him therefore to reject any Interpretation, merely on account of its being novel; for if he should have the same Measure met to him again, the Doctrines and Interpretations of Texts of Scriptures might come to suffer a great deal on that score, which are maintained and propagated by him and others of his way.

As to 2 Cor. 3. 18. he tells us, the Apostle is making a Comparison betwixt the darker Dispensation of the Jews, and the clearer Discoveries of the Gospel. Very true, he is doing so; and he tells us, v. 6. that God had made him and other Preachers of the Gospel Ministers, *not of the Letter, but of the Spirit*, &c. that is, they were in a more eminent manner Ministers of the Spirit, than *Moses* was; tho' he also was in some degree a Minister of the Spirit, for he was inspired by him: but the Ministers of the Gospel were Ministers of the Spirit in a more eminent manner, in regard that they were Ministers of his under a Dispensation of Grace, wherein the Operations of the Spirit were more eminently conspicuous upon the Hearts of Sinners, and his Influences more abundant, than what they were under the legal Dispensation, the Ministers whereof were more peculiarly Ministers of the Letter. And, v. 17. says the Apostle, *Now that Spirit* (whose Minister he was, and who call'd him to that Office, *Acts* 13. 2. as they ministred to the Lord, the Holy Ghost said, *Separate me Barnabas and Saul for the Work whereunto I have called them*) *is the LORD*, as the Words may be rendered. And to be sure, if he had not been the Lord, the Lord in the highest Sense of the Word, he could never, as such, have called *Barnabas* and *Saul* to, and fitted them for the Work, he employed them about. 'Tis true, the Words in the Original, *ὁ δὲ Κύριος τὸ Πνεῦμα ἐστίν*, may be rendered, both as we have them translated in our Version, and also, as I have translated them, agreeably to the grammatical

matical Construction of them. But I humbly offer my Translation as the justest, and most agreeable to the Context, because of the following Clause of the Verse ; for where the Spirit of the Lord is, there is Liberty ; which last Clause, plainly in my Judgment, fixes the Sense of the first Clause to that, in which I take it ; because the latter Clause gives the Reason, why the third Person of the Trinity, the Spirit, is the Lord, or Jehovah in the highest Sense, (*viz.*) because where the Spirit of the Lord is, there is Liberty ; herein his Lordship, or absolute supreme Dominion is demonstrated, that by his Almighty Power he sets Sinners at Liberty ; and in proportion as his Influences are let forth, so Liberty is proportionably enjoy'd ; and therefore, as his Influences were in a lesser measure let forth under the Old Testament Dispensation, than what they were under the New, on that account the New, or Gospel, Dispensation, is in a special manner called the Ministry of the Spirit ; and also the Liberty enjoy'd under it is far superior to that of the Old : And farther, in the 18th Verse, the Apostle amplifies upon the Liberty, which the Holy Ghost causes under the Gospel-Dispensation ; wherein he tells us, *We all with open face beholding, as in a Glass, the Glory of the Lord, are changed to the same Image from Glory to Glory, by this Lord the Holy Spirit, ἀπὸ κυρίου πνεύματος*. From all which we see, that the Holy Ghost is spoken of thro' the whole of the Chapter, whether we have a regard to the Argument and Design of the inspired Writer ; or the natural Construction of the Words. And moreover these Effects, here ascribed to the Spirit, are such, as he is described to be the Cause of in other Passages of Scripture ; and therefore they are justly interpreted of the third Person of the blessed Trinity here.

I had said for proof of the Eternity of the Holy Ghost, that our Saviour expresses his Procession, which is his personal Property, by which he is distinguished from the Father and Son in the same manner, as Jehovah expresses his own eternal Existence, (*viz.*) he

proceedeth,

proceedeth, not that he did proceed, or shall proceed ; but he expresseth it in the present time in the same way, as the Eternity of Jehovah is fitly described by himself, *I am, that I am*, as having nothing *past*, or *future* with him ; so is the Eternity of the Holy Ghost fitly described, by his *Procession's* being always present. Against this the *Remarker* does not offer one word in order to prove, that the Manner of the Description of the Procession of the Holy Ghost, as being always present, and having neither *past* nor *future* with him, is not as strong an Argument for his Eternity, as Jehovah's Existence, being described, as having with him neither *past* nor *future*, is a Proof of his eternal Existence : but, in place of shewing any Disparity of the two Cases, in a way worthy of himself, and as he usually does, when his Argument fails him, he falls a railing ; says he, this is a Piece of Criticism, as is not easily matched. — No intelligent Person needs any other Assistance towards answering this, than barely to read the Passage. — According to this wonderful Criticism of his, these, and such like, are his most common, and best Arguments ; but I would not return Railing for Railing, for I think I have force of Argument on my side.

Page 102, I proved from *Heb. 9. 14.* that either the Son, or Holy Ghost was the supreme God, from one, or other of them being called there the eternal Spirit, for there is no Argument against *αἰών* being the true Reading in that Text, tho' some Copies should read it *καινός*.) But, says the *Remarker*, let it be understood of which you will (whether of the Holy Ghost, or of the *Logos*) it cannot prove either the one or the other to be that supreme God, to whom Christ offered up himself without spot. I ask, for what Reason ? Is there any other supreme God besides him, who is an eternal Spirit ? Is there any eternal Spirit besides the supreme God ? To use this Author's Words for once, it is vain and childish, and an Argument of the greatest Ignorance, to say, there is.

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What the *Remarker* says, against my Proof of the Omnipresence of the Holy Ghost, is so exceedingly silly, and he has mistaken so far, where the Force of the Argument lies, that I refer the Reader, to what I have said on that Head from p. 383 to p. 388 of my Sermons; appealing to him, as I do with respect to many other Passages of my Sermons, whether he has said any thing to the purpose against them, or not. And I would observe it here once for all, that he carefully passes every Argument, that is so glaringly demonstrative, that Impudence itself dare not attack it. And all those Arguments, he has passed by, are therefore justly to be reputed valid; and, to the *Remarker's* Conviction, unanswerable.

Against my Proof of the Independency of the Omnipotence of the Holy Ghost, and that he possesses that divine Perfection peculiar to supreme Deity from *Isa. 40. 13. Who hath directed the Spirit of the Lord, or being his Counsellor has taught him, &c.* He says, that that Text does not speak of the Holy Ghost at all more than the 139 *Psalms* does; and both of them, he says, are beautiful Descriptions of God. True; but the Question is, whether, or not, they are beautiful Descriptions of God the Holy Ghost, and of his Perfections particularly, who is a distinct Person from the Father, and the Son, and known to be a distinct Person by that very Name, the Spirit of the Lord, through the whole divine Revelation. To give but one Instance of it, *2 Chron. 18. 23. Then Zedekiah, the Son of Chenaanah, came near and smote Micajah upon the Cheek, and said, which way went the Spirit of the Lord from me, to speak unto thee?* compared with *2 Pet. 1. 21. For the Prophecy came not in old time, or as it may be rendered, at any time, ποτέ, by the Will of Man, but holy Men of God spake, as they were moved by the Holy Ghost.* So that the Spirit of the Lord in the Old Testament is the same Person with the Holy Ghost in the New. And whether, or not, the Holy Ghost is the same Person, or a distinct Person from

the

of the Father, I leave to be determined, by the *Re-*
marker's discerning Judgment.

Moreover, Page 104, the *Remarker* would invali-
 date my Proof of the independent, original, and un-
 derived Omniscience of God the Holy Ghost from
 Cor. 2. 10. last Clause of that Verse, where he is
 said to *search all things, even the deep things of God;*
 because God, (*viz.*) God the Father, in the first Clause
 of the Verse, is said to reveal the Mysteries of the
 Gospel to Mankind by his Spirit. But this does not
 at all detract from the Holy Spirit's underived and o-
 riginal Omniscience; for tho' according to the agreed
 Economy, he hath voluntarily undertaken to act this
 Part, of being sent both by the Father and Son, to
 enlighten Mankind in the Knowledge of Gospel-My-
 steries, necessary to Salvation; yet his being sent of
 the Father for this purpose, or the Father's revealing
 these things by him, does not in the least infer, that
 what Knowledge he reveals to Men, is communi-
 cated to him; and that he has it not originally in
 himself, as independently, as the Father himself hath;
 for, if we should take that to be the Sense of these
 Words in the first Clause of the Verse, *God hath re-*
vealed them to by us his Spirit, that is, the Father
 hath communicated the Knowledge of them to the
 Holy Ghost, and he to the Prophets and Apostles:
 I say, if this was the Sense, the first Part of the
 Verse would contradict the last; for, if his, the Spi-
 rit's, Knowledge was communicated to him, he can-
 not search all things, even the most intricate things,
 the deep things of God, as the Text says: in that
 case he could search no further, than was communi-
 cated to him, and there might, and doubtless would,
 notwithstanding, of this supposed communicated
 Knowledge, be abundance of deep things of God hid
 from him; which is a flat Contradiction to the latter
 Part of this Verse; and therefore, that Sense is ab-
 surd, which the *Remarker* puts on the first.

My Proof from *Gen. 1. 2.* of the supreme Deity of
 God the Holy Ghost, because the Work of Creation

is ascribed to him, he endeavours to refute, by Citation from Bishop *Patrick*, which has not one word in contradiction to what I affirm ; for with him I take the meaning of these Words, *the Spirit of God moved on the Face of the Waters*, to be the infinite Wisdom and Power of God, viz. the Holy Spirit, which made a mighty Motion on the Face of the Waters. I shall take no farther notice of, what the *Remarker* adds in this 105 Page, seeing he advances no Argument in it ; only I would observe that he draws an unjust Inference : for tho' there was no express Declaration of the Holy Ghost's being an Agent, either supreme, or subordinate, in the Creation of the World, in the New Testament, yet it is falsely hence inferred, that therefore he was not an Agent in the first Creation ; for the New Testament being chiefly taken up, in declaring the Agency of God the Holy Ghost, and the Exertment of his almighty Power in the second Creation, by the Effects of his Grace on the Hearts and Souls of Men, there was no occasion to declare expressly his Agency in the first Creation ; seeing that is expressly enough taught in the Old Testament ; and may also sufficiently be gathered by just Inference from what is said of him in the New Testament, 1 Cor. 12. 6. *It is the same God, that worketh all in all.* When God the Holy Ghost worketh in the second Creation, he doth not therein work exclusive either of the Father, or Son ; when God the Father worketh in the first Creation, in bringing things out of nothing into Being, he doth not therein work either exclusive of the Son or Holy Ghost ; but these Persons work together with him, being the same God, as he is ; tho' each of them distinct Persons from him : for in all Operations *ad extra*, all these three Persons being the same God, work all in all.

Page 107, he tells us, that I confidently assert there are many Instances in Scripture, wherein supreme divine Worship is paid to the Holy Ghost, as a distinct Person from the Father and Son ; and say

te, by e shall stay still I produce them. But, if he had
 not on een a *Remarker*, worthy of the Name, he might
 with him ave observed an Instance of supreme divine Wor-
Spirit ship paid to God, the Holy Ghost, produced Page
 the in 22 of my Sermons ; to which I refer the Reader ;
 he Hol perhaps he may have the Eyes to remark it, tho'
 Face o he *Remarker* wants them. Let the Reader also turn
 of, wha o another Instance of supreme religious Worship,
 g he ad paid to God, the Holy Ghost, as a distinct Person
 observe from the Father, and Son, in the baptismal Charge,
 here wa given to the Apostles, to baptize in the Name of the
 being a Holy Ghost, as well as of the Father and Son. See
 the Cre from Page 115 to 120 of my Sermons, where this
 yet it s proved to be supreme religious Worship, paid to
 ot an A all the three Persons of the Trinity. See also many
 stament Acts of religious Worship, paid to the Holy Ghost,
 gency o who is a distinct Person from the Father, and Son,
 f his al from Page 418 to Page 431 of my Sermons. And
 e Effect yet this Man has the Impudence to insinuate, that I
 n, there ave produced none.

I had said, that we are not to imagine, that by
 the term Father in the *DIRECTORY* for Prayer, the
 first Person of the Trinity only is understood, exclu-
 sive of the Son and Holy Ghost ; he has three Argu-
 ments against this : 1. He is surprized to read what I
 there advance. 2dly, It is most extraordinary, I
 shall not at all consider the Weight of these two. But
 3dly, he insinuates an absurd Consequence, that he
 says, seems to follow from what I assert ; as if the
 term Father did not denote that Person, who is so
 called. I answer, it does not denote the first Person
 of the Trinity, who is called Father on account of
 his begetting the Son, exclusive of the other Persons,
 who are each of them our Father, both in a natural
 and spiritual Sense equally, as the first Person is.
 Again he infers, because I say, the first Person of the
 Trinity is not denominated Father, because of the
 Relation he bears to the Holy Ghost, or because of
 the Relation, he stands in to the Creatures, but only
 because of the Relation, he bears to the Son ; there-
 fore

fore, says he, it seems, he is not to be considered as a Father to us Creatures. This is a false Inference; no more follows from my Assertion, than that the Father is not our Father in the Sense, that he is the Father of his eternal Son: yet notwithstanding he may be, and is, to the Creatures a Father in the same Sense, as the Son and Holy Ghost is their Father; and so much I expressly assert, Page 418, of my Sermons; it must be very gross Ignorance then in this *Remarker*, or something worse, to charge me with disowning the first Person of the Trinity for our Father, as we are Creatures, equally with the Son and Holy Ghost, each of whom is our Father in that Sense also. And tho' none of the Creatures ought to call the first Person of the Trinity their Father by eternal Generation, or their Father in the Sense, in which it belongs only to God the Son, to call him Father; yet they are allow'd, and commanded, by the Directory for Prayer, not only to address God the Son, and God the Holy Ghost for those Blessings and Benefits of the Covenant, which is their respective Province, according to the Part they act in the Method of Grace, to bestow; but also they are by that Directory allowed, and commanded to address the first Person of the Trinity under the Character of Father, as the Giver of Benefits, which, according to the Part he acts in that same Oeconomy, is his Province, and peculiar Part to give.

Thus I have answered all, that this puny *Remarker* has objected against, what I have delivered in my Sermons. Nor should I have taken any notice of so poor a Writer, if he had not pretended to take what he says from the Authors of the *Arian* Party, that are of greatest Esteem among them. And I submit to the Judgment of Mankind, how far my Answers take off all their Objections; leaving the whole to the divine Blessing; begging that Almighty Jesus may make what I have wrote effectual, if not to the reclaiming of any *Arian*, yet to the confirming of those in the way of Truth, who are not infected with that pernicious Error.

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For, I say, that, as he is, he is to be considered
as our Father, as our Creator. This is the Inference
which follows from my Answer, that the
Father is not our Father in the Sense, that he is the
Father of his eternal Son; yet notwithstanding he
may be, and is, to the Creatures a Father in the same
Sense, as the Son and Holy Ghost is their Father;
and so much I expressly assert, Page 41. of my
Sermons; it must be very gross Ignorance then in
this *Remarker*, or something worse, to charge me
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